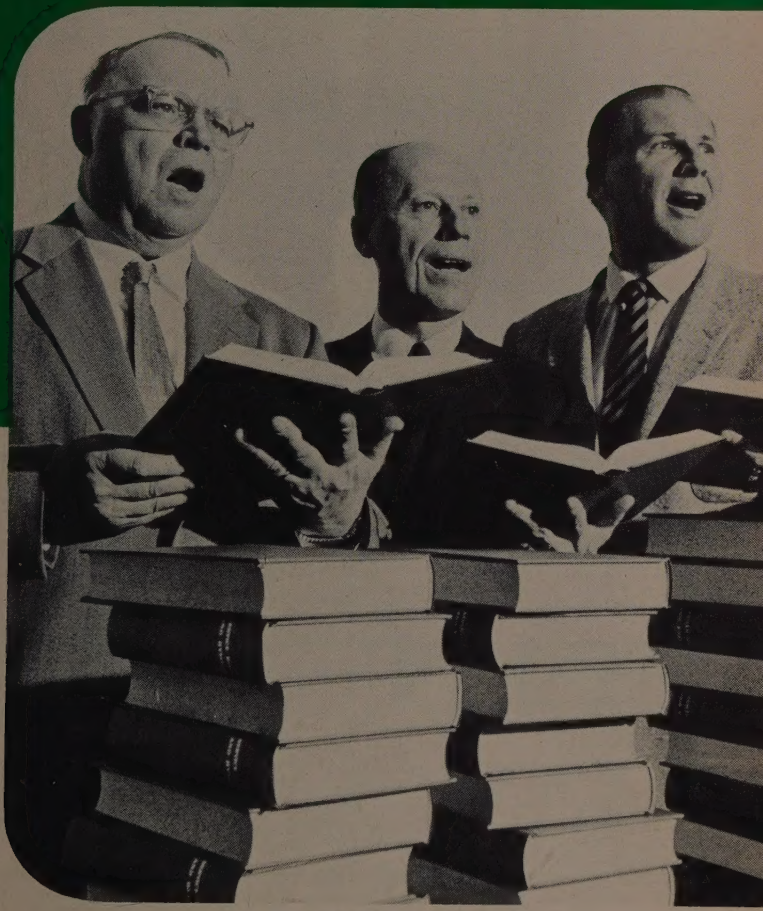
The LUTHERAN



SINGING FOR JOY

New Lutheran hymnal is tried out

. 40, No. 30

APRIL 23, 1958

10 CENTS

From the Inside

RECENTLY ONE of our teachers took her class, as suggested in the teacher's guide, on a tour of the church.

The children seemed especially interested in the church windows which, like the historic church itself, are quite old.

The face of Jesus on the two church windows fronting the street had faded through the years. From inside the church the face of Jesus was quite clear. On the outside, however, only the outline of his face could be seen.

I EXPLAINED THIS to the children, as they paused to exclaim over the large figure of Jesus on the windows, and told them the property committee had been considering the problem.

One little boy had a ready solution.

"Well," he said, "we'll have to go outside and bring people into our church so they can see how beautiful Jesus is."

Now we've got both our property *and* evangelism committees working on the problem.

—ROBERT H. THURAU

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Dr. L. N. Field of Luther Seminary; Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church; and Prof. Leland Sateren, director of the Augsburg College Choir, blend voices in selection from new Lutheran Service Book and Hymnal. Congregations throughout the country are now receiving first 625,000 copies of hymnal, published last month by the United Lutheran and other publishing houses of National Lutheran Council churches.

East German leader threatens church . . . Theologian warns editors about "wan and desperate" gospel . . . Catholic educators told tax funds should help support parochial schools . . . 1958 clothing appeal launched

THE CHURCH IN THE NEWS

East German issue sharpened

Conflict between East Germany's Communist government and its churches came sharply into focus this month. Atheistic youth dedication rites sponsored by the Reds were again the main issue. Designed as a counterpart to Christian confirmation, the rites call for the young people after a period of instruction to take a vow to support the Iron Curtain form of Socialism. Church leaders have urged Christian parents to have their children shun the Red program. The response of church members has been a major factor in the failure of the Communist youth program.

This opposition to the youth dedications prevents the church from having "normal" relations with the East German Communist regime, Walter Ulbright, Red leader, said in an Easter message. He declared that any attempt to dissuade young people from taking part is intolerable interference. The church must also stop telling young people that if they go through with the dedication ceremony they cannot be married in a church, he said. He also demanded that the church cancel its agreement to supply chaplains to the West German Army.

Church won't keep silent

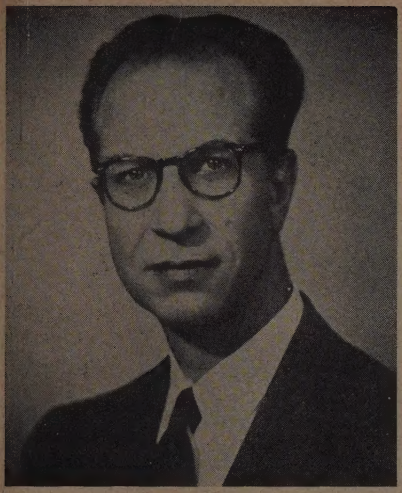
Young people had been told by East German officials that refusal to take part in the dedication ceremonies would bar them from higher education and from jobs. Such threats against those who shun the Red ceremonies were denounced by Dean Heinrich Grueber, liaison official of the Evangelical Church in Germany with the Soviet Zone government.

Preaching at a confirmation service in St. Mary's Church in East Berlin, Dean Grueber said that pressure upon Christian parents and children to participate in the Red rites had caused "fear and anguish" about the children's future and their vocational life. "The church will never keep silent" when people are forced to suffer "because they profess the Christian faith," the churchman promised.

Warns on distorted gospels

Current American literature is leading the reading public to a "wan and desperate gospel of acceptance," Dr. Joseph Sittler of the Federated Theological Faculty of the University of Chicago told Protestant editors in Chicago this month. Speaking at the 39th annual meeting of the Associated Church Press, the Lutheran theologian accused America's best-read novelists of depicting life "without expectation and with complete disillusion." Their attitude seems to be, "There's no place to go, so why should we hurry to get there," he commented.

This "debasing of the Christian coinage" has involved readers in a common idolatry, Dr. Sittler continued. They demand a "theological or religious pill to resolve their problems," with the result that "purveyors of the quick and easy answer rule the world of religion."



ADDRESSES PROTESTANT EDITORS
Dr. Joseph Sittler

Man needs to be "related to a love that is worthy of God," Dr. Sittler declared. The need of forgiveness in the "terror of human existence" presupposes a mighty deed of grace to restore the right relationship to God, he pointed out.

Prophetic role urged

Church periodicals must "deliberately educate and strengthen the conscience of the nation and be the voice of that conscience," Dr. Edwin T. Dahlberg, president of the National Council of Churches, told the editors. Christian journalism cannot be content to "mirror" interests church members already have, but must "interpret the great dangers and potentials of this nuclear age," he declared.

The religious press should assume "a prophetic role" in speaking adequately and forcefully on social issues, the NCC president continued. "God forbid that our religious journalism should be occupied simply with denominational promotion when men are perishing for the want of knowledge and of guidance."

Others who addressed the group included the Hon. Andrew H. Berding, assistant secretary of state, and Milburn P. Akers, editor of the Chicago *Sun-Times*. A report by Dr. William B. Lipphard, executive secretary, showed the organization to have an active membership of 158 periodicals reaching more than 14 million subscribers.

Tax aid sought for church schools

Roman Catholic educators meeting at Philadelphia heard strong demands that public funds be granted to support parochial schools.

In the keynote address to the 10,000 attending the 55th annual convention of the National Catholic Education Association, the Rev. Joseph Tinnelly, dean of St. John's University Law School, said parochial schools should share in whatever state and federal aid the public schools receive. "The state which imposes taxation for secular education should provide that education to all without question of religion," the priest said. "Let America see the need and justice . . . to find a means of aiding Catholic parents without sacrificing either religious principles or constitutional safeguards."

Funds for bus transportation, textbooks and lunch are "manifestly designed" for all youth and should be granted to Roman Catholic schools as well as to public schools, he insisted.

Support for the Roman Catholic view came from a Jewish philosopher. Dr. Will Herberg, lecturing at Canisius College in Buffalo, called for public funds to aid any school that "renders a service to the public." He urged a "piecemeal" attack by Roman Catholics to gain funds for "fringe benefits" such as bus rides and school lunches.

Subsidies called national threat

"Public subsidies to the church" are a great threat to America's way of life, the Rev. C. Stanley Lowell told the Associated Church Press meeting at Chicago. Citing Roman Catholic efforts to gain public funds for their schools, the associate director of Protestants and Other Americans United for Separation of Church and State charged that it was an effort to compel "citizens of all faiths" to help support that church.

"We attend our own churches and voluntarily pay for their support," Mr. Lowell said. "We want our Roman Catholic brethren to do the same."

In several states, efforts to gain free bus rides for parochial school pupils ran into snags. New York's legislature killed a measure requiring school districts to provide transportation for church school pupils. Pennsylvania's state Justice Department ruled illegal the act of an Elk County school board in providing transportation for parochial schools.

No rent for Jersey City

Strong opposition from Roman Catholics in New Jersey had five years ago brought about defeat of a proposal to set up a state medical college. Shortly thereafter, Jersey City's commissioners entered into an agreement with the Roman Catholic Seton Hall University to lease to it thirteen floors of the city's huge medical center for a college of medicine and dentistry.

In October, 1956, the college opened. It is the only medical-dental college in the state. Seton Hall had agreed to pay the city an annual rent of $275,000.

A taxpayers' suit in New Jersey Superior Court last month revealed that no rent was being paid. "The college has not made the gesture of even a token payment," the plaintiffs charged. "This is a special favor to one religious group out of public funds."

Judge Charles W. Broadhurst dismissed the suit "without prejudice." Attorneys for the college said that the $412,000 back rent was not being paid because of heavy expenses incurred through delays resulting from earlier taxpayers' suits against the use of the property by the Roman Catholic Church and also because of costs of the renovation of the building. They said college and city officials were attempting to reach an agreement—presumably for a lower rental.

Religion course extended

In Canada's Ontario Province, children in public school grades one to six get two half-hour periods of religious instruction each week. Clergymen teach most of the classes.

The religious instruction may be extended to seventh graders this fall and to eighth graders in 1959, Dr. Lewis S. Beattie told the Ontario Educational Association this month. He said a seventh grade teachers' guide was being prepared. Teaching would center on the life of Jesus as recorded in Mark's Gospel and would be given in most schools by the regular teachers. Approval of the plan by the provincial minister of education was expected, said Dr. Beattie, who is chairman of the Interchurch Committee on Religious Education in the Schools.

Gerberding back in pastorate

The Rev. John Gerberding, who resigned as pastor of Holy Cross Church in Milwaukee in 1955 although a Northwest Synod investigation had cleared him of heresy charges, this month returned to the pastorate. The 36-year-old clergyman announced that he had accepted a call to Epiphany Church in Denver, Colorado, subject to acceptance into the

Rocky Mountain Synod at its convention on May 19.

Pastor Gerberding resigned from the Milwaukee church although it gave him a vote of confidence after the synod had cleared him. He has since been working on a weekly newspaper in Wisconsin. Another of the three accused pastors, the Rev. Victor K. Wrigley, had been found guilty of doctrinal deviation but was later cleared by the Northwest Synod and restored to good standing. A third, the Rev. George P. Crist, Jr., demitted the Lutheran ministry.

Clothing appeal spurred

America's Protestants will be asked to contribute 50 million pounds of "used but good" wearables during the next four years to help clothe refugees and other victims of distress around the world. Announcement of the long-range goal was made early this month at a meeting attended by 125 relief heads of many denominations. Held in New York, the meeting was sponsored by Church World Service and other agencies affiliated with the National Council of Churches.

This year's goal will be ten million pounds. Major needs cited were for refugees in Hong Kong and in India, many of whom fled before the Communist advance in China. Floods in India and Pakistan, a continuing need in Korea, and escapees coming into western Europe from Iron Curtain lands also provided increased requirements for continued relief.

Those at the New York meeting heard a dramatic phone call from Dr. R. Norris Wilson, CWS executive director. Calling from Karachi, Pakistan, during a tour of inspection of relief work, Dr. Wilson called the appeal "one more weapon in our common war against suffering." Success of the clothing drive meant "the difference between life and death to thousands," Dr. Wilson reported.

Jewish missions opposed

Efforts of Christians to convert Jews to their faith "are wrong," according to Dr.

MEDICAL CLINIC MINISTERS TO REFUGEES IN INDIA

Dr. R. Norris Wilson (center, hands on hips), executive secretary of Church World Service, visits clinic at Calcutta, India, during tour of U.S.-aided centers in 22 countries

Reinhold Niebuhr. Writing in the April issue of the *Journal* of the Central Conference of American Rabbis, the Union Seminary (New York) professor contends that such efforts "are futile." Christianity and Judaism are enough alike "for the Jew to find God more easily in terms of his own religious heritage" rather than undergoing the "hazards" of conversion, the theologian claims.

Dr. Niebuhr defines the "hazards" as "the guilt feelings involved in the conversion to a faith, which, whatever its excellences, must appear to him as a symbol of an oppressive majority culture."

"Practically nothing can purify the symbol of Christ as the image of God in the imagination of the Jew from the taint with which ages of Christian oppression in the name of Christ tainted it," Dr. Niebuhr continues. Anti-Semitism, he says, arises from the Christian majority's dislike of the fact that the Jew "stubbornly resists assimilation ethnically and conversion religiously."

President aids Negro church

President and Mrs. Eisenhower contributed $1,000 toward a mural depicting the Crucifixion, which was dedicated on Easter in the new $350,000 Temple of Freedom under God, a Church of God congregation in Washington. Minister of the Negro congregation is Elder Solomon Lightfoot Michaux, evangelist widely known for his radio broadcasts.

The President was made an honorary deacon of the congregation in 1944. Mrs. Eisenhower had expressed appreciation for the prayers offered for General Eisenhower during the war by Elder Michaux, saying they were a source of spiritual comfort to her.

The 14 by 38 foot mural forms the backdrop for the pulpit in the 1,200-seat sanctuary. It was painted by Lumen Martin Winter of New York City. Friends of the President are reportedly contributing the rest of the mural's $3,500 cost.

Cleric's doubts stir storm

When a Methodist professor chose Holy Week to air his doubts about the death and resurrection of Jesus Christ, a storm broke over communities in Ohio and Kentucky.

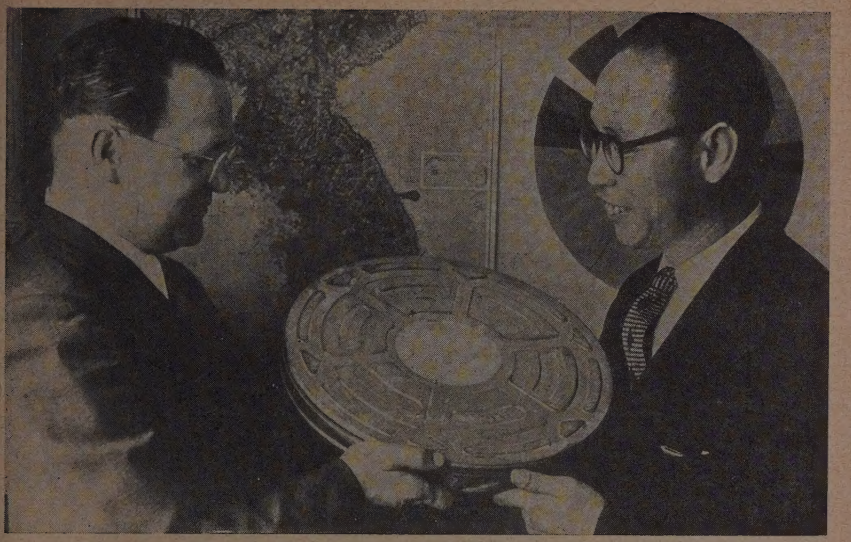
Dr. David Soper, chairman of the religion department at Beloit College in Wisconsin, started the uproar in a talk to students at Lakewood High School, Cleveland. The speaker referred to the Roman Catholic Church as a "one-man form of government" and told the teenagers that any promises they made to raise their children as Catholics could be broken. He was also quoted as saying that "Christ did not necessarily die on the cross. He may just have been in a coma. Therefore there wasn't necessarily any resurrection."

Two Roman Catholic priests and a Lutheran pastor got a prompt apology from school officials. A few days later Dr. Soper repeated his comments to the Lexington (Kentucky) Kiwanis Club. The Lexington *Herald* editorially called them "ill-chosen and ridiculous." The Rev. William H. Poore, pastor of Lexington's Park Methodist Church and Dr. Soper's host, disclaimed the statement as "not expressing the traditional view of the Methodist Church."

Dr. Soper made a public apology and offered to leave town, but said, "The general opinion seems to be that one more odd-ball professor can't do any great amount of harm."

"Luther" released for TV

Millions of American television viewers will soon be seeing the film *Martin Luther* in their living rooms. Release of the film



MARTIN LUTHER SPEAKS KOREAN LANGUAGE

Print of "Martin Luther" film with Korean sound track is presented by Presbyterian Missionary Kelmore Spencer to Kim Chin-hwan of Korea's Council of Churches

to advertisers, TV stations and church groups on a flat rental basis was announced this month by Robert E. A. Lee, executive secretary of Lutheran Church Productions.

First TV showing of the film last year aroused a stormy controversy, as Roman Catholic influence succeeded in banning it from WGN-TV in Chicago. The film's delayed video premiere came in Milwaukee. Chicago station WBBM later aired it. Protestant and Jewish groups as well as Civil Liberties organizations attacked the censorship of the film. Subsequent showings took place without incident in other cities, Mr. Lee reported.

The film, with its sound-track translated (*see photo*), has been shown throughout the world, Mr. Lee said. A half-million persons will see the film in Central and South America this year, he estimated. Showings have already been held in major cities in Brazil.

And so forth

St. Clare of Assisi has been named Roman Catholic patron saint of television by Pope Pius XII. The Pope said the special qualification of the saint, who lived 700 years ago, was her miraculous power to witness events taking place a long distance away.

The 98-year-old Methodist Church at Provincetown, art colony on the tip of Cape Cod, Massachusetts, has been purchased by auto magnate Walter P. Chrysler, Jr., for conversion to an art museum. The congregation will build a new edifice. Some parishioners and other residents protested strongly against the sale of the church.

Canada's United Church spent $14 million to erect 196 new churches and 85 parsonages last year. Plans for 1958 call for building of 178 new churches and 59 parsonages.

WASHINGTON

By ROBERT VAN DEUSEN

RECIPROCAL TRADE

SOME CONGRESSMEN get schizophrenia over questions of tariffs and world trade. They have a hard time deciding whether to protect interests in their district or to think in terms of international relations.

A case in point is the renewal of the Reciprocal Trade Agreements Act. President Eisenhower has asked for a five-year extension of the authority to negotiate agreements with foreign nations by which tariffs would be mutually lowered. As usual, the issue has touched off a major controversy in Congress.

The greatest pressure comes from industries which may be hurt by importing low-priced merchandise from other countries. This is a particularly touchy point in areas where there is already some unemployment and where additional people would be out of work if factories should close down because they cannot meet foreign competition.

ADVOCATES of reciprocal trade point out that the law makes provision for adjustment of tariffs in cases where a domestic industry is unduly affected. The U.S. Tariff Commission investigates each complaint and recommends to the President what action to take. He is empowered to raise tariffs as well as lower them when a "peril point" in respect to American industry is reached.

Congress has the constitutional power to fix tariffs, and did so until a quarter-century ago. But passage of detailed tariff laws involved a great deal of "log-rolling" where Congressmen voted high tariffs to help each other's favored industries. Finally, Congress solved the problem by authorizing the executive branch to negotiate tariff agreements. Some legislators would like to see Congress take the power back into its own hands.

Foreign relations

THE WORLD has become more closely knit than it was when the Reciprocal Trade Agreements Act was passed in 1934. International trade has become part of the life blood of many nations including the U.S. Goods exported from the U.S. have reached a total value of $20 billion a year, and annual imports are valued at $13 billion.

Before people in other countries can buy American food and manufactured goods, they must have dollars to pay for them. Their main source of dollars is sale of their products to American buyers.

If U.S. foreign trade were discontinued, at least 4.5 million workers engaged in agriculture, manufacture, and transportation would lose their jobs.

The U.S. has urged other nations to lower their tariff barriers, particularly in western Europe. If the U.S. were suddenly to revert to a policy of high protective tariffs, it would call into question the consistency and sincerity of our leadership. It would create dislocations in the economies of other countries that would have adverse effects on our relations with them.

Nikita Khrushchev would probably be delighted to see the U.S. pull in its foreign trade commitments and retire behind a wall of high tariffs. Some countries now trading with the U.S. would be obliged to trade with Russia to keep their head above water. This would fit in with Russia's current trade offensive.

canadian affairs

ELECTION SURPRISE

When the Canadian Parliament reconvenes on May 8 it will have the most lopsided representation in its history. In the March 31 election Prime Minister John Diefenbaker and his Progressive Conservatives won 208 of the 265 seats in the House of Commons.

The PC victory sweep was nationwide. Every province except Newfoundland gave the winners a majority. Most surprising result was in Quebec. That traditionally Liberal province gave the Conservatives 50 of its 75 seats.

The Liberals, who had held sway for over twenty years until they were ousted by a slim margin last year, had their strength cut by more than half. They managed to hold on to 49 places. The fate of the so-called "splinter" parties was much worse.

Although the Conservatives are elated by their sweeping win, they are sobered by recollections of what happened to the Liberals who only a few years ago were in large majority. Already there is fear that the party may be too big, too cumbersome, too cocksure.

As for the opposition, it will be pitifully small. Both Lester Pearson, the Liberal leader, and his right-hand man, Paul Martin, won their contests. But they will be without the support of some of their ablest men.

Both the CCF leader, M. J. Coldwell, and the SC leader, Solon Low, were defeated. Also absent when the House of Commons reassembles will be Stanley Knowles, an able parliamentarian and a minister of the United Church of Canada.

Two Lutherans who were elected for the first time last year failed in their reelection bids. Jake Schulz (CCF, Manitoba) and H. A. Olson (SC, Alberta) were ousted by PC opponents.

Two other Lutheran "freshmen," Lloyd Crouse, Lunenburg, Nova Scotia, and Eric Winkler, Hanover, Ontario, held their PC seats. They will be joined by another Lutheran PC, W. O. Weichel, who won in Waterloo North.

Because of his announced intention to swing 15 per cent of Canada's import trade from the U.S. to Britain, and because of his pointed criticism of some American economic policies as they affect Canada, Diefenbaker's overwhelming victory was noted with interest by a number of U.S. newspapers.

Said the Washington *Post:* "Canadian-American relations are likely to be touchy for a while, and although no major difficulty is in prospect, it behooves this country to be more solicitous about opinion north of the border."

Commented the Buffalo *Evening News:* "The Conservative Party's triumph was compounded of many factors, but by no means the least of them was the exploiting of a wave of anti-American sentiment by a government which made a major issue of 'unhitching' the Canadian economy from that of the U.S."

Declared the New York *Times:* "The Conservative victory may well call for some readjustments in the relations between Canada and the United States. The Conservatives are the traditional high-tariff party and stand in particular for a bargaining tariff with the U.S. to cut down the Canadian deficit with this country—a deficit that reached a billion dollars last year. These proposals are not born of anti-American sentiments but are token of a new stirring in a progressively self-conscious Canada, proud of its growth and anxious to spread its wings."

—NORMAN BERNER

THE SALARY SITUATION

"We can't afford to raise the pastor's salary," says the church councilman. He may be wrong

By SIGURD B. HAGEN

THE MOST INFLUENTIAL member of a small-city Lutheran congregation is Bill Blank. He is president of the town's largest industry and controls its biggest payroll. His labor relations are excellent. Box manufacturer Bill Blank hires skilled men and pays them well.

But when elderly Pastor Martin retired recently, and a successor was to be chosen, Mr. Blank expressed shock over the "high" salaries suggested by some of the candidates. He spoke up decisively in the church council meeting.

"I know he's a good man," he said of one available minister, "but $5,000 is too much. We never paid Pastor Martin more than $4,200, and our budget just won't allow any more.

"We can get some promising young fellow just out of the seminary for $3,500 or $3,600. What we save we can put into the painting fund."

OTHER CHURCH COUNCILMEN were inclined to agree, though one wondered how an incoming pastor might feel about painting the church out of his own pocket. All of these men were making more than $5,000 a year. They could hardly get along with less, what with raising families, putting aside savings, and contributing to the church and other "charities" that would count on their income tax deductions.

But to pay a pastor that kind of money? Out of the question. Pastors are different; they don't work for the money, you know. Besides, don't we give them free use of the parsonage?

Discussions like this take place hundreds of times each year when pulpits need filling. The "Bill Blanks" don't always prevail, but they do often enough to keep the average pay of pastors at a low level.

Laws of supply and demand don't work in the ministerial field. Even when qualified pastors are scarce, the pay remains low. Maybe that's why there often aren't enough good pastors to go around. Anyway, the ministry is different from engineering, where normal competition assures that men with similar training get paid in the same salary bracket.

PASTORS IN THE United Lutheran Church, with identical education and experience, may draw salaries as far apart as $3,000 and $10,000. Very few get the latter figure, or anything near it. As for the $3,000, would it surprise you to know that more than 200 full-time Lutheran pastors are getting less?

The ULC Board of Pensions completed, this spring, a detailed survey of pastoral salaries. Its frank conclusion: "Beyond any doubt, ministers as a group are grossly underpaid." Look at the aver-

ages, synod by synod, and you'll have to agree.

Average cash salaries differ widely in the various synods. The average is only $3,106.89 in Western Canada. The high is $4,635.40 in Iowa. Even taking into account regional differences in living costs, it is hard to see how a pastor in Iowa can be worth $1,500 more than in Canada.

Of 3,591 pastors included in the pension board's survey, there were only 130 who got cash salaries as high as $7,000 in 1957.

Here are the figures:

Under $2,000	32
$2,000 to $2,999	178
$3,000 to $3,999	1,509
$4,000 to $4,999	1,036
$5,000 to $5,999	456
$6,000 to $6,999	250
$7,000 to $7,999	75
$8,000 to $8,999	34
$9,000 to $9,999	11
$10,000 or more	10

THIS IS CASH, remember. Most pastors also receive free use of a parsonage. Many receive other benefits, like automobile expenses, cost of household utilities, travel allowances. Value of parsonage occupancy is fixed, by rule of thumb, as adding 15 per cent to the cash salary. Congregations also pay a share of the pastor's pension premiums.

After adding every possible "extra," however, the averages remain low. Generally the inclusion of every type of pastoral income means a difference of $1,000 to $1,200 between the cash and the "real" salary. In some "poor" synods the difference is much less—as little as $400.

So—counting every penny of perquisite—we find two synods with total salaries averaging less than $4,000. Seven are above $4,000 but under $5,000, and 23 are above $4,000. Highest again is Iowa, with $5,823.96.

These sub-par salaries, it should be noted, are not exclusively for beginners. Some experienced parish ministers are getting them. Newly ordained men often are placed at $3,600 or more.

Nor are the most underpaid men concentrated in the small synods. The 32 lowest salaried ULC pastors (under $2,000) are scattered among seventeen synods including some of the biggest (Central Pennsylvania has three).

WHY DON'T WE PAY our pastors better? Is it really because, as budget-bound Bill Blank asserted, we "can't afford it"? Or do we believe with Bill Blank, that we can save money by underpaying the pastor?

Unfortunately the church that is saving money may not be saving souls. For the congregation that pays a poor salary will gear its entire budget to that salary. Its level of benevolence giving will be correspondingly low.

It may save enough on the pastor's pay to paint the old church, but won't raise the money to build the new one it needs.

Such a congregation makes no great demands on its members for their time or money. But it will probably demand much from its bargain pastor. And it will feel abused when that pastor goes on to some parish that is on the move.

"Oh well, we just can't compete with these rich congregations," you can hear the members saying, with Christian resignation.

HOPELESS? Not at all. Pastoral salaries aren't what they should be, but they are getting better. Every synod is trying to raise the level of ministerial pay, and many are succeeding.

I asked Dr. Charles M. Cooper, presi-

dent of the Ministerium of Pennsylvania, what his synod is doing. The Ministerium is the oldest and biggest synod; not the richest, but one in which the average income of church members is relatively high.

Yet I noted in the Pension Board's salary survey that 19 Ministerium pastors were paid less than $3,500 last year. Three of these got less than $2.000. The survey shows the average Ministerium salary in 1957 was $4,379 cash—$5,451.51 when parsonage and other allowances were figured in.

Very much alert to the salary problem, Dr. Cooper pointed out that the Ministerium average is increasing. In 1955 it was only $4.086 cash, nearly $300 below the 1957 mark.

Often, he said, increases come without any action on the part of synod officers. Pastors receive calls at higher salaries, and the congregations they leave discover they must pay more for the next man.

"Actually," he explained, "no synod can tell the congregations how much to pay, any more than we can tell them whom to call. But we can suggest."

THE OPPORTUNITY to suggest comes when a pulpit becomes vacant. Then, under the rules of pastoral selection, the congregation must ask the synod to submit the names of candidates who are available. Dr. Cooper or another Ministerium officer will meet with the congregation's pulpit committee or church council to discuss the situation.

Right away, Dr. Cooper is able to advise the council about the "going rate"—that is what other congregations of similar size or situated in like communities are paying. If the salary offered is too low, he will say frankly that the man they want will not be interested.

Usually the system works well. In the

Family budget has to be figured close

Ministerium a vacant pulpit is generally filled within four months. On the average, fewer than three candidates are considered. In most cases the congregation has to pay the new pastor more than it paid the former one.

"We find that many of the underpaid men are older pastors serving in rural congregations," Dr. Cooper said. "They started years ago at low salaries and never got raises.

"When they must be replaced, their congregations find they must pay substantially more. We don't have to argue with them. The facts speak for themselves."

Persuading congregations to raise salaries when no change of pastors is taking place is slower and more difficult, said Dr. Cooper. Sometimes a pastor will get an increase if the congregation fears he might resign to accept a better-paying charge.

IN 1955 the Ministerium, by resolution, urged "strongly" that every congregation should consider $3,600 plus living quarters as a minimum salary. Each church council, the resolution stated, should "restudy its pastor's salary in relation to present-day high costs of living, and allow the compulsion of Christian love to lead them to provide adequately for their pastor's needs."

Nothing more was said officially until last December, when Dr. Cooper wrote a strong editorial in the monthly *Ministerium at Work*. He said it was "disconcerting" to find in synod records that at least 50 parish pastors were still being paid less than the suggested minimum.

"These 50 parishes could not replace their present pastors," Dr. Cooper wrote, "even though many of them are just beginning their ministry, without making a considerable increase towards the average salary presently paid.

"Ministers of the church," President Cooper continued, "do not serve for the sake of monetary reward. That is self-evident as these salary figures are compared with incomes of most members.

"But provision for their needs and consideration of the continually rising cost of living are still in order."

THERE'S A SURE remedy for the low-salary blues, Dr. Cooper believes. It lies in stewardship. And stewardship, in his view, doesn't mean just raising money.

"We met with dozens of congregations and laymen's groups during the recent sector stewardship campaign," he said. "I think we surprised some of the local leaders because we didn't talk about money at all.

"Essentially, stewardship isn't merely jacking up benevolences. Stewardship is spiritually motivated management of one's time and resources, putting them to the use of the Christian church.

"When we talk stewardship, we talk in spiritual terms, and with a view toward helping each congregation improve its own situation spiritually and materially."

Congregations that learn stewardship are the most likely to reward their pastors adequately, Dr. Cooper said.

"When church members grasp the meaning of stewardship and the reasons behind it, we don't have to ask them for money. It follows naturally."

We're Singing the New Service

Congregation accustomed to "Book of Worship" made the change easily

By EVELYN AURAND

"IT'S DIFFERENT but it'll be all right after we learn it," was the typical comment after a "preview" of the liturgy in the new *Service Book and Hymnal* at St. Paul's Church, Quincy, Pennsylvania.

"Different" was putting it politely. In one brief hour we jumped from the *Book of Worship*, which antedates the *Common Service Book*, all the way into the new liturgy including the pastor intoning his part of the service.

WE WERE such early birds about singing the new service because the pastor was soon to leave the parish. I, his wife, had been directing the choir and was requested to teach the new liturgy before we moved away. After working on it, we were inspired to try it out while it was fresh in our minds.

WE BEGAN this learning adventure in January when several of us attended the Central Pennsylvania Synod workshop on the new book. If all our members could share an experience of this type, I am sure everyone would be "sold" on the new service. If we had such whole-

hearted yet reverent singing from each one present in our churches every Sunday as filled the sanctuary that day, we could scarcely fail to be inspired and active Christians.

Quincy is a small town, just one house wide in most places. In our choir we had five boys and girls from our junior choir (fourth and fifth graders) and about eight of our adult choir.

The children are enthusiastic about the new service. "It's not so draggy," is the gist of their remarks. They picked it up faster than the grown-ups too.

Right after the synod workshop we ordered the liturgical music booklets for our choir members. After discussion we decided to study the first setting of the service as a beginning. Musically, it is more familiar. We followed the suggested learning steps which, I feel, guarantee success: 1) read the words reverently; 2) sing the words on one note; 3) *listen* to the music (it is helpful to hear the melody first in octaves); 4) chant as written.

I DECIDED to prepare large charts for the two alternative offertories and the "Nunc Dimittis." This kind of chant with the words punctuated by ' and . beneath the music are difficult to learn. I experimented with using two alternating colors on the charts—the first "reciting" note and all the words to be sung on it in red, the next note and its words blue; and so forth.

To test the effectiveness of this device, we later tackled the "Nunc Dimittis" from scratch, direct from the booklet. We mastered it much more slowly. Therefore, I like to think the charts with colors were an aid to easier learning. There are, however, many other factors that make for variability. These range from rehearsal fatigue to previous exposure to the piece of music underway.

The children were enthusiastic

Two Sundays preceding Feb. 22 we presented brief portions of the new liturgy we had learned. One week we sang "The sacrifices of God . . ." by W. Crotch in its regular position as the offertory.

There are a number of parts of the service, the various arrangements of the "Sanctus" or the "Agnus Dei," for example, that can be lifted out and used as short anthems. In this way, we used the beautiful setting of the "Agnus Dei" from a twelfth-century plainsong adapted by Regina Fryxell. We would doubtless have done more of this gradual introduction of the service if we had had time.

After working with the new liturgy for several weeks it has truthfully become as much a part of me as the *Book of Worship* and the *Common Service* versions. In fact, I've absorbed it almost too well. Now we are relocated in a new parish using the *Common Service*. The speech rhythm or "contemporary pointing" of the new liturgy has sunk in to such an extent I frequently have to apply my vocal brakes until the rest of the congregation catches up.

Speech rhythm is much more natural because the regular accents of the words are also the accents of the chant. At the same time, it has more life in it too—or "pep" as one of the children put it. When you come right down to it, nothing should have more life in it than worship of the Lord of Life.

These Were The First Protestants

GERMAN PRINCES MADE A PROTEST ON APR. 19, 1529. A BIG CHURCH MARKS THE HISTORIC LOCATION

By BEN L. COLLINS

WHY ARE WE called "Protestants"? You can see the answer, written in stone, bronze, and glass in the great Memorial Church of Speyer on the Rhine. Now that spring has come, services will be held in the church each Sunday. It's too big to be kept heated in winter.

People who contributed the money for constructing the big church in the 1890s (mostly Americans) thought there ought to be a distinguished building in memory of what happened in Speyer on April 19, 1529. The emperor had called an assembly of the German princes. Chief item of business was how to deal with the Lutherans who were rapidly increasing in number.

A majority of the princes favored rough treatment. The Reformation was to be liquidated as rapidly as possible wherever this could be managed without tumult.

But six of the princes, and spokesmen of fourteen free cities, were vigorously Lutheran. They left the room where the assembly was in session, and in a nearby room drew up a Protest, signed their names, and tried to get permission to read it to the whole assembly. So they were called Protestants, and the name stuck. The following year these Protestant princes signed the Augsburg Confession as a clear statement of the Lutheran teachings. It was the final, unsuccessful effort to make peace with the Pope.

THE IDEA of a church in Speyer in memory of the Protest was first proposed in 1858, but construction did not begin until 1890. The building was completed in 1904. The great spire of this church, 341 feet high, is visible from any direction as one approaches the town.

Everything in this lofty church is conceived in memory of the Reformation and its leaders.

Surrounding the Luther statue in the lofty entrance hall, and flanking the three doors that lead into the church, are smaller statues of the six protesting princes. They are Elector John of Saxony, Margrave George of Brandenburg, Dukes Ernest and Franz of Lüneburg, Landgrave Philip of Hesse, and Prince Wolf of Anhalt.

In the corners between the doors are the multi-colored coats-of-arms of the fourteen protesting towns: Constance, St. Gallen, Heilbronn, Isny, Kempten, Lindau, Memmingen, Nördlingen, Nürnberg,

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Mr. Collins is an American now teaching at Johannes Gutenberg University in Mainz.

Memorial Church in Speyer

Reutlingen, Strassburg, Ulm, Weissenburg and Windsheim.

ENTERING THROUGH the central door, the visitor looks toward the altar, with its marble statue of Christ the Teacher, and the exquisite pulpit of marble and carved wood—a gift of Pierpont Morgan. The eye is led to the ten gigantic clustered columns, 75 feet up to where the vaulted roof begins.

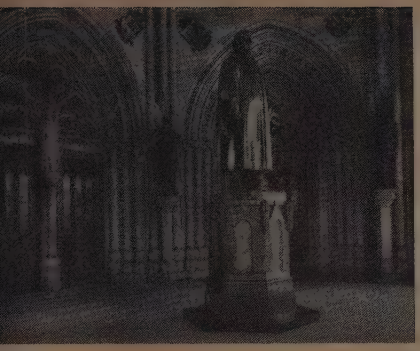
But it is to the large stained-glass windows that the visitor will probably give lingering attention. Windows of most great German churches were shattered during the war; here they are intact.

The windows, too, carry out the theme of the Reformation. Flanking the Blessing Christ above the altar are Luther and Melanchthon, Calvin and Zwingli. In other windows Luther is portrayed nailing his ninety-five theses to the door of the Castle Church in Wittenberg, and burning the Papal Bull.

One large window shows the Lord's Supper being administered by the court chaplain to Elector Joachim of Brandenburg and his wife. The four important Reformation towns are also immortalized in glass: Defying Worms, Protesting Speyer, Confessing Augsburg, and Mourning Magdeburg.

EVERYTHING that has gone into the construction and adornment of the church, from the smallest foundation stone to the 75-register organ and the five bells which weigh in the aggregate more than twenty tons, has been donated by Christians who felt that a memorial should be built to honor the Protestation of 1529.

Rose window is 33 feet in diameter



Luther statue is at the entrance

Services are not held during the winter. But when the Easter season comes and the church is opened, visitors come from everywhere.

There is no regular pastor. Lutheran pastors from all over West Germany, and chaplains from the U.S. armed forces conduct the Sunday services, standing amid lavish offerings of flowers brought by worshipers from nearby.

From May 28 through June 1 the church is the scene of a music festival. Choral groups from Protestant churches in Germany come to Speyer. I shall always remember the first of these which I attended. Late in the afternoon of the final day, as the sunlight burst through the stained-glass windows, the choirs joined to sing Luther's hymn, "Ein Feste Burg."

At that moment voices seemed to blend with vibrant color to lift the soul. Then, if ever, could one feel the true significance of the spiritual freedom, the joy in God, that the Reformation contributed to the world and which is symbolized in the Memorial Church.

FIFTY YEARS LATE FOR CONFIRMATION

ZION CHURCH in an old town in New Jersey was jammed to the doors for the confirmation service on Palm Sunday. Thirteen boys and girls were to be received into the congregation by the traditional rite. A visiting pastor was to officiate, since the congregation was without a pastor of its own.

AFTER the impressive service, members of the congregation remained to carry out one of their old customs. Those confirmed in the church fifty or more years ago were asked to stand and were honored by the presentation of a carnation.

The vice president of the church council called out the names as four elderly people stood as representatives of the class of 1908. One of them raised his hand, wishing to speak.

"I can't pin this flower on me," he said in a husky voice. "I never was confirmed."

A STIR RAN through the congregation as all turned toward the speaker. He had attended church faithfully as long as they could remember. His children and grandchildren were active members of the congregation.

"I was out playing baseball the day my class was confirmed and I got to church late," he confessed. "The pastor wouldn't let me go in with the class and wouldn't confirm me. He said I'd have to come to class for another year and be confirmed then. But I just wouldn't do it. Now I wish I could be confirmed."

There was a buzz in the congregation as he sat down. The visiting pastor quickly conferred with some councilmen who were seated in the choir. A message was relayed to the master of ceremonies.

"Those confirmed must be approved by the church council," he said. "Our guest pastor says 50 years is long enough to wait. Are the councilmen here present willing to agree that this man should be received into this congregation, where we've known him as a fellow-worshiper for so long?"

There was a murmur of assent throughout the congregation. The tall, husky man limped slowly forward toward the altar. In a brief ceremony the prayer of blessing was said for him, and the class of 1958 grew to fourteen members—one of them 50 years late.

Church Leaders Ask Big Questions

By ROBERT E. HULDSCHINER

In Holy Week the United Lutheran Church staff officials met for three days of strenuous re-examination of church life

THE SETTING suggested comfort, peace of mind, and a sense of satisfaction with the state of the world. You approached the mansion which houses the Episcopal conference center in Greenwich, Connecticut, from a lane cutting through park grounds—an island of dignified apartness, conveniently elevated above the surrounding countryside, where people could get together and talk.

And as you walked through the well-furnished rooms, the paneled library, you found that the guests of Seabury House were deeply engaged in the business of talking. But what they were talking about was in sharp contrast to the setting in which they did it.

THE GUESTS were staff members of United Lutheran Church boards, departments, and auxiliaries. They had accepted an invitation of the Board of Social Missions to discuss the faith and life of the church at an informal consultation. And when a speaker suggested that the church may be "marching backward into the future" there was hardly a ripple of laughter because the listeners knew that it wasn't a joke. They analyzed the church's organizational structure and actions in light of their content and depth of Christian witness and found that no program could go unchallenged.

STAGE FOR the discussions was set by church historians, theologians, and a sociologist. Karl Hertz (Hamma Divinity School), Theodore Tappert and Martin Heinecken (Philadelphia Seminary), and Joseph Sittler and Jerald Brauer (University of Chicago) had contributed to the three volumes on *Christian Social Responsibility* prepared under the direction of the Board of Social Missions.

What impact has the church on the world?

Then came the questions. Where does the church stand in the rapidly changing picture of social order and how effective is its witness? The answers, where answers could be found, were disquieting.

THE LISTENERS realized that the world is moving in an orbit from which a tradition-conscious church seems excluded. Christian influence is not shaping the American culture. The impact of the gospel on the emerging social order is not sharp. The Christian message often arouses emotions rather than challenging the minds. The organization man is on the march. The churchman is marking time. Somebody in the conference room said under his breath: We've got a lot of thinking to do.

Thinking can be painful. You can comprise the central theme of the gospel in one short formula—God's forgiving love as expressed in Christ's death and resurrection—but there are no formulas available that assure success in communicating this theme to men and in applying it to the world. One harassed churchman suggested toward the end of the meeting that the word "communication" be banned from the vocabulary because it proved such a stumbling block in the discussion.

But the word cropped up time and again. There was constant concern about the church failing to reach the people because it does not make itself understood. Said one speaker: "We have taken for granted too many basic suppositions." One of these suppositions is that people who talk the same language have no problems in understanding each other.

COMMUNICATING the Word is only part of the problem. What action must be taken to express the meaning of the Word and how can you measure its results?

The question took in the entire sweep of the church's structure and of its programs. It raised new issues: Where should the programs originate—in the congregation or in the deliberations of a board or department? And who should have the power of decision? As somebody put it: "Can the will of God be identified with any church program, with any majority decision of a church convention?"

You couldn't stop there. In the context of this re-evaluation of actions and results, the home mission program, church architecture, stewardship, evangelism, had to be examined not in light of statistical progress, of membership gains or money spent or received, but according to the depth of Christian witness. The question was not, "What are we achieving?" but, "Is what we are doing consistent with the gospel and does it express Christ's message to the world?"

The questions remained unanswered. And because this was a meeting that wasn't running on a definite schedule, without motions proposed or resolutions adopted, a reporter would have a hard time proving its importance. What made it noteworthy were the people involved.

THE MEN AND WOMEN who asked the questions were those who are engaged in formulating programs of the church or in carrying them out. They were not confused or bewildered by this set of prob-

lems and issues so sharply different from topics that normally govern discussions at a meeting. Some of them seemed relieved because channels of communication were opened among them and because they could look at the things they are doing in a new light.

Some were concerned because, when all objective measurements of church programs are abandoned, you discover how inadequate any organization and any action is. One man said: "Anything short of a second theological reformation would fall short of our goals."

But they all shared an awareness of the challenge addressed to the Christian church in a time of profound change. They shared the feeling of being part of an organization that is trying to embody the gospel but finds that the weight of its structure and the pressure of time lead it away from instead of toward the goal.

The word "tradition" was seldom heard in the discussions. If it came up at all it was to suggest that Luther had faced a similar world in flux and had not hesitated to propose new approaches to meet new situations. Luther was bold—to the point of challenging all known concepts of society of his time, to the point of even challenging his own positions. The church that uses his name cannot be timid.

BOLDNESS PRESUPPOSES a questioning mind and directness of action. The questioning mind was manifest at the discussion. There was a lot of talk about the need for more and better theological training for clergy and laymen alike. More time should be given to study the doctrine of the church, participants said. We need to know more about what we believe before we can effectively tell others.

Directness of action requires flexibility. Too many times the church exhausts its strength in parliamentary procedures, committees and subcommittees, and gets bogged down in the process. Somebody said: "We're forever building the platform that launches the rocket, but the rocket never gets off its launching pad."

What conclusions were drawn from this critical appraisal indicated simply that the church must move in several directions. It must meet immediate needs with immediate action while trying to develop long-range programs that can find general application throughout its territory. This demands a careful balance of local, congregational initiative, and centralized planning. No one in the gathering at Seabury House would venture an opinion as to whether the church in its present organizational structure is capable of establishing that balance.

THE MEETING ENDED on this note. Because it is possible that this kind of "informal consultation" may be repeated on a synodical level for other church workers, attempts were made to establish just what it achieved.

Participants agreed that despite the lack of tangible results that could be formalized or recorded, there was a sense of achievement simply because people had been brought together to talk about the things that concerned them and to find out that they shared these concerns.

They had put aside the pressures of day-to-day assignments and deadlines, had removed the partitions that divide boards, departments, and agencies, and looked at the wide field of opportunity before them. They couldn't see very far and they couldn't look very deep. But they did it together in a spirit of common concern that is the true mark of fellowship under the gospel.

FIVE MAKE A FAMILY:

NEAR MISS

GETTING THE lawn furniture in place is always a major undertaking. Dan had tried to tell me that we would be having more cold weather, but on a day like this it was hard to believe. Even Pete, who hates scrubbing the furniture as much as he used to hate scrubbing himself, agreed that it was nearly time for some cook-outs in the yard.

Dan stood on the floor of the garage, while Pete maneuvered the chairs around in the rafters and handed them down.

I turned away, shuddering, as Karen brought a steaming bucket of suds from the house.

"Chicken!" she teased. "Don't you know he's mostly ape?"

"Unfortunately I'm not a mother ape."

"You're not? Sorry, even a chimp couldn't have made a dress like the one you turned out for me last week." She gave me a hug, banging the pail in her exuberance and just missing our feet by a hair.

"Here you are, ladies." Dan lowered the heavy chair from his shoulders. "All ready for you to clean up."

"Susie!" I called. "Bring out a brush so we can get the worst of this off before we turn it into mud."

Wonder of wonders, she swung down from one of the lower crossbars she was attempting to climb and rocketed toward the house.

EVERYONE WAS in a good humor as we tackled the work together. It was such fun I hardly took time to savor the moment as I often do. My only thought was that it was good we had all changed into old clothes for such a messy job.

"Howdy, neighbors!" called Charlie Mawson from his side of the hedge. "Coming out of winter quarters?"

"Sure are," Dan puffed. "We'll do yours tomorrow evening. O.K.?"

"Thanks, but Claire's got Mr. Carlson coming up from the store Wednesday."

"To get out your stuff? Ridiculous! What do you think neighbors are for?"

"To lend a helping hand when we need it, not to be imposed upon."

"Who's imposing?" asked Pete. "Dad and I are just about through here. I'll come over and get yours out of the cellar right away. No use waiting till tomorrow. Besides, if I get yours out, I won't have to help scrub ours."

"Nice figuring," Charlie laughed. "I hate to disappoint you, but we'll be all right. The general has everything worked out down to the last detail so we can get along under our own steam till Chuck gets home."

"You don't want to be beholden to us?" Dan asked, frost in his voice.

"We're already so deep in your debt we couldn't ever not be beholden to you."

"And it irks you? You're laid up and I'm hale and hearty and you just can't stand seeing me do things for you? You want to keep your self respect?"

I DON'T SUPPOSE Dan would have talked like that to anyone but Charlie. It was a sign of friendship, I tried to tell myself. Just the same, it was very unpleasant. I was distinctly uncomfort-

able. "Here, you two. Looks as though this were Claire's planning. If she's made arrangements, we shouldn't butt in."

"Claire's or Charlie's, what difference does it make? I don't like to be told I don't have to do things for my friends. I know I don't have to. I want to." Dan tried to smile without much success. He was half hurt and half angry, a bad combination. I remembered with dismay the last time he and Charlie tangled.

The children were standing around listening. They could sense the undertone of anger in Dan's voice. Years of experience have taught them when to take him seriously. At such a moment they would have leaped to do exactly what he told them without any argument.

Karen's concern was written plainly on her face. She is as fond of Charlie and Claire as though they were relatives. A real quarrel would hurt her because she would be divided in her loyalties.

It wasn't hard to see that Pete and Susie were interested for a different reason. Even the posture of their bodies showed excitement and suspense. They were wondering whether Charlie would suddenly toe the mark as they always had to or whether the head of the family had met his match.

KNOWING HOW MUCH harder it would be for Dan to be reasonable before such an audience, I laid a compelling hand on Pete's shoulder. "Come on," I laughed, "let's go to headquarters and ask Claire whether she would like to borrow Pete for a while." I gave Karen a meaning look, nodded toward the garage and started through the hedge with Pete. Susie followed us as I had felt sure she would.

Karen turned toward the garage. "I'm going to brush the table Pete just got down. You and I can carry it out afterwards, Dad." Her voice was smooth as honey. *Blessed are the peacemakers,* I thought and added, *Please make me one.*

Claire was in the kitchen. "Just in time for a snack," she welcomed us. "You must need it after all that work you folks have been doing out there."

"No time for snacks," I laughed. "We're calling out the marines. Dan feels insulted that you've asked Mr. Carlson to get out your summer furniture. He thinks you and Charlie are tired of us doing things for you. How about it?"

"Oh, dear!" Her face crumpled into an expression of distress. "I didn't think he would take it that way! We do think you do much too much for us, but —"

"But you didn't mean to hurt our feelings?" I put an arm around her shoulders. "Well, you have. Dan's, at least. So unless you do want to cut off our friendship, you'd better come on over and tell him you'd much rather have him and Pete do the work."

"We're good workers!" Pete put in, hopefully.

"Of course you are! And I *would* rather have you do it. Let's go tell your father." She turned to me apologetically. "It was just that —"

"I know! You've been hinting at it for some time but I thought I'd made you understand. Still, I suppose I'd feel the same way. Unfortunately, I don't think Dan will see it that way. He doesn't qualify his friendship. Right now he's feeling affronted."

AS WE MOVED toward the door, I said for her ear only, "You're a lamb to rearrange things for Dan. Don't try to explain. Just tell him to get busy and stop standing around doing nothing."

The deep laugh that is so typically Claire bubbled up. "I'll insult him till he can't help realizing we're friends!"

THE GREEVER PAMPHLET

SOME TIME AGO a copy of an article in pamphlet form came to my attention. Its title is: "The Real Meaning of Public Worship . . . Its Spiritual Values."

The name of the author surprised me, for although I knew him for his accomplishments in many areas, I had never thought of him as a "worship specialist." This was obviously a fault on my part. Every pastor — and every Christian — ought to be thoroughly familiar with the meaning of worship. If, as in this case, the author has served in important and responsible positions of the church he certainly ought to have something significant to say.

The fact that this particular writer is moving toward his eighty-eighth birthday gave me no cause to feel that his words would not have meaning for our life today. The church expects that its elders in the faith will share the wisdom of the years of grace in which they have conscientiously served our Lord.

The name of Walton Harlow Greever is familiar to most members of the United Lutheran Church. He is especially remembered as its secretary from 1932 to 1947, but now as "elder statesman" he has scaled still another peak of inquiry and his accomplishment is marked by this small but important pamphlet.

Dr. Greever will, no doubt, welcome requests for copies of his pamphlet which are available from him (816 Wildwood Avenue, Columbia 3, S. C.) at nominal cost. I'd like to do here with his study just what he has intended should be done with it. Dr. Greever would have his readers take his words as a starting point for their own thinking. One won't find answers here so much as "thought-starters," and this is good.

HERE THEN are some of my responses to Dr. Greever's statements:

"True worship is purely a spiritual, personal *matter between God and Man."*

We need to be reminded of this. Of course worship is more than that which happens at eleven o'clock on Sunday morning. True worship for the Christian is service to God in every moment of life.

While the paper treats specifically with our "services of worship," these words strike like the mighty deep-throated boom of a church bell into our foolish and sinful division of life into two spheres, the sacred and the secular.

All of life for the man of the world is worldly. All of life for the man of Christ (and I don't mean only the pastor) is sacred. So in our conscious every-moment encounter with God, which is a personal, individual thing and a spiritual, otherworldly thing, we are worshiping God.

"In public worship, where the worshiper not only addresses God, but is addressed by God, the ministry of 'the Word' is unique."

Some people outside our church get the notion that because Lutherans are always talking about "the Word" theirs is an intellectual religion. One's concern with God is a matter of listening, reading, reasoning, and then accepting. Thus we are accused as being "too academic."

But we know better. Religion involves the mind, and we are expected to think. But religion which emphasizes "the Word" rightly sees in this more than

simply mental activity. Nor is this a situation which treats the Bible as a sort of answer book to all questions of faith and life. One doesn't pick up his Bible, as once Christian people did, open it without looking, put his thumb on a passage, and treat the words as an answer to the problem of the moment.

"The Word" is God speaking to us in Jesus Christ, and this ministry comes through the reading of Scripture, the sermon, and the sacrament of the altar in our public worship. So Dr. Greever can write, "In public worship, there is an undefinable *spiritual communion* between sincere worshipers, which confirms and strengthens the faith of the individual. This is in united attention to the Word, and to the confessions, prayers, and hymns."

"It is essential that all worshipers, including the preachers and the choirs who serve as leaders in worship, remember that public worship is for the glory of God through the edification, not the entertainment, of his people."

Some people, if given an audience, just can't help acting. Preachers polish their "pulpit tones," choirs smooth out their chords, and while the effect may be soothing to the congregation, God is forgotten.

True, we who sit in the pews are to be edified, but voices and actions frequently forget that the glory belongs to God only. I know a dedicated Christian artist. So much does she believe this that she refuses to sign her paintings and other works of art. Is a painting, or a building, a piece of sculpture or a choral selection by a choir meant to attest the ability of the artists, or should those who see and those who hear find God therein?

"Concerning the General Prayer, it is often said by those who have not thought much about its content, that it is 'too long.' It can be used deliberately and devotionally in about three minutes—not too long for God or for a worshiper who worships God 'in spirit and in truth' . . . The so-called 'free prayer' is liable to so much abuse that one wonders whether it belongs at all in public worship. It is too often a summary of the sermon, or an expression of the mood or impulses of the 'leader.' The congregation has no idea what he is going to say next, and maybe he himself doesn't know."

I once had a neighbor tell me she had enjoyed the sermon broadcast from my church during her illness. "And where did you get that lovely prayer. I've never heard it before!" I had read the General Prayer, and she was a member of a Lutheran congregation!

It may be monotonous for pastors to read the prayer week after week, but they must remember that its words have a new and different significance for their people every week.

There are other pungent thoughts expressed by Dr. Greever in his pamphlet that could lead me off in observations. I suggest you draw your own conclusions.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Whole truth?

QUESTION: Emil is now 19. As a divorcee I reared him alone since he was a mere infant. He has now spent some time in the army, but when he is separated from the service it will not be with

an honorable discharge. He is now under discipline for a number of offenses. I feel that he is the victim of a broken home.

When he returns home he will have a problem. In looking around for employment, shall he state that he has a dishonorable discharge, and tell about his record? Emil has learned his lesson and is determined to go straight, but he will be mightily discouraged if his record prevents him from getting employment.

REPLY: It seems to me that Emil need not mention the character of his discharge from the service unless someone raises the question. But when he enters anyone's employment he should do so with a will to make good, to demonstrate his quality and character, and to live down any mistakes he has made. A Christian faith, practice of prayer, and regular church attendance will help him.

In case any question is raised, he is bound to tell the full truth. At the same time he ought to be armed with several testimonial letters, the best he can get, from persons whose word will carry weight, to present to any prospective employer. Your pastor may be able to help you at this point.

Confidential letters

QUESTION: Two unsigned letters have been opened by me within the last year in my work as secretary to an important executive in a large corporation. Neither of them indicated on the envelope that it was of a personal nature. The first letter sounded as though it may have been sent by someone playing a joke, and it landed in the waste-paper basket. But the second, from a woman, indicates that it is not a joke.

My boss has a charming and intelligent wife and beautiful children, which this woman apparently knows, as she comments on his love for his family. The letter indicates unfaithfulness to his wife. He is a leader in his church.

To place the letter on his desk now that it has been opened would embarrass both him and me. Although she requests that the letter be destroyed it certainly was meant for him to destroy and for no one else's eyes to see. Eventually he may learn that these notes were sent and assume that they must have come as far as my desk. Have I taken the proper action? What shall I do if another such letter is received?

REPLY: To some extent the answer to this query could be contingent on the personal qualities of your employer and yourself, the size of the office, and the established practices in the office. But the answer, in a general way, seems clear.

At this distance it seems that you should have passed both letters on to your employer without delay. As soon as a secretary finds that a letter is personal she should read no further and give it to the person for whom it is intended. Even though there may have been a little embarrassment, it would probably have been only momentary, and you would have been in the clear. If an "affair" is actually in progress he will surely learn that the letter was sent.

If another letter should arrive, pass it on at once. If he should raise a question about the other letters, explain why you handled them as you did. If no reference is made to them, you need not bring them up. In case he is straying, his awareness that the letters were seen by you may serve as an indirect Christian influence.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version.

By LUTHER A. WEIGLE

Paul doesn't say "condescend"

THE DICTIONARY defines "condescend" as "to stoop from one's position of dignity or pride." There is always something snobbish or patronizing about the word. The person who condescends never forgets his "superiority" and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is inappropriate. The verse is Romans 12:16: "Mind not high things, but condescend to men of low estate." It is translated in the RSV: "do not be haughty, but associate with the lowly."

The Greek adjective here is the one which Jesus applied to himself—"I am meek and lowly in heart" (Matthew 11:28). It is the word used in James 4:6—"God opposes the proud, but gives grace to the humble."

Its verb appears in "whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matthew 18:4); "he humbled himself and became obedient unto death" (Philippians 2:8). Its noun appears as "humility" (Acts 20:19) or "lowliness" (Ephesians 4:2).

As for the Greek verb which in Romans 12:16 is translated "condescend," there is not the least element of condescension in its meaning, which is, when applied to persons, "associate with," and when applied to circumstances, "adapt oneself to." We can acquit Paul of the charge that he advised Christians to act condescendingly to "men of low estate."

"purchase" and "wealth"

TO PURCHASE now means to buy. It involves a payment, usually of money. But in 1611 it was still a general word that meant to acquire, obtain, or gain.

The revised versions of the Bible retain the word "purchase" only where the context implies the payment of a price. Elsewhere it is replaced by "gotten" (Psalm 74:2); "won" (Psalm 78:54); "obtain" (Acts 8:20; 20:28).

"They that have used the office of a deacon well, purchase to themselves a good degree" (1 Timothy 3:13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees.

The word "wealth" was used in 1611 in the sense of well-being. Unless this be clearly understood, the King James rendering of 1 Corinthians 10:24 seems to contradict the Ten Commandments: "Let no man seek his own, but every man another's wealth." The Revised Standard Version is: "Let no one seek his own good, but the good of his neighbor."

"Teach" and "teacher"

THE VERB *didasko* appears ninety-seven times in the Greek New Testament, and is always translated "teach." It is used more often than any other verb to describe what Jesus did throughout his ministry.

People spoke of Jesus as "Teacher." The King James Version tends to hide this fact. It represents the Gospels as applying the word "teacher" to Jesus only once. It used the English word "master" as a translation for the Greek word for "teacher" in forty-one cases where this word is applied to Jesus. This overwhelming preference of the King James Version for the word "master" simply reflects the usage in British schools, where they call teachers masters.

OFF-BEAT SECTS

The Church Faces the Isms. Edited by Arnold B. Rhodes. Abingdon Press. 304 pages. $4.50.

Here is a different approach in the field of comparative religion and it provides stimulating reading. There have been many books which compare the beliefs and practices of the Christian denominations. Books have also been written about the small sects. This volume has as its purpose a presentation of "organized and unorganized movements which challenge main-line Protestantism." Therefore one will not find here a discussion of the beliefs of the major Protestant denominations. Rather it presents "isms" which can be found within and without the church, and with which every Evangelical Christian should be familiar.

After an introduction which establishes the Bible as the point of reference and which also gives a brief history of "isms," the book covers such topics as Fundamentalism, Adventism, Dispensationalism, Perfectionism, Judaism, Roman Catholicism, Denominationalism and Ecumenism, the Healing Sects, Totalitarianism, Racism, Naturalism, Scientism, Modernism, and Secularism.

It will be seen from this listing that the authors seek to do much more than grind out the history, beliefs, and practices of various denominations. The reader is given a presentation of those religious thought forms and philosophies which stray, some more and some less, from the gospel of Jesus Christ. Due recognition is given to what may be true and worthwhile in some of these "isms" and also to places where evangelical Christianity has been weak and therefore given rise to the "isms."

While dealing in some chapters with beliefs which are found predominantly in certain unevangelical denominations, it is good to find in the same volume a discussion of modes of thought which have infiltrated many churches of so-called "main-line Protestantism."

This book is the joint effort of eleven members of the faculty of the Louisville Theological Seminary of Louisville, Kentucky. It is a good book for both clergymen and laymen. It does not pretend to be exhaustive but does provide an adequate and stimulating approach to the "isms" that confront us.

HERBERT N. GIBNEY

Hempstead, N. Y.

FACING THE SOCIAL PROBLEMS

The Responsible Christian. By Victor Obenhaus. University of Chicago Press. 219 pages. $4.

This book deals clearly and frankly with major social issues facing American Christians. While it is addressed to responsible lay readers who have a concern for shaping society according to Christian teachings, pastors will also find it helpful in bringing their thinking up to date on social matters.

Dr. Obenhaus's thesis is that the vitality of a religion is determined by the size of the problems it is willing to wrestle with. He believes that the religious situation in Russia today is a tragic illustration of the price a church must pay when its faith becomes ultraconservative. What we call Christian "social action" becomes, then, the testing ground of our faith. If Christians have the courage to translate their faith into social realities, their faith will live; if they do not, it will die.

The author believes that the churches are gradually becoming better equipped to deal with social questions. One of his most valuable contributions is the clear, crisp way he has interpreted the results of the nationwide study conferences sponsored by the National Council of Churches during the last decade. He feels that the deeper theological emphasis of today will also strengthen rather than weaken the responsible Christian as he faces his social responsibilities.

Among such responsibilities are: a) the plight of the migrant worker; b) more adequate educational opportunities; c) distribu-

tion of American food surpluses; d) establishing deeper motivations than economic profits for both labor and capital; e) elimination of racial barriers; f) channeling "power blocs" for more worthy ends; g) broadening the availability of more adequate medical care for low income groups; h) continued concern for civil rights; i) creative use of increased leisure; j) personal and national response to a prosperity of abundance; k) tensions involved in climbing the ladder of accepted standards of success; l) relationship of the church to the centers of power in modern society.

Underlying the book's timely treatment is the assumption that one of the church's tasks is to develop Christian attitudes toward all of life. Here is a timely book for all who share this concern. ALTON M. MOTTER

Denver

THE BOOKS OUR BIBLES OMIT

An Introduction to the Apocrypha. By Bruce M. Metzger. Oxford. 274 pages. $4.

Here—in handbook style—comprehensive and concise, is the best compendium available on a subject of interest to all, but known only to the few. Dr. Metzger, a sound biblical scholar, uses the RSV of the Apocrypha and parallels its lucidity with a clear and clean exposition of the 15 books which by a "winnowing process" have come to be generally accepted as "the Apocrypha." Each book is analyzed on the basis of composition, content, date and style.

I and II Esdras and I and II Maccabees are acknowledged to be of greater historical value than other books of the Apocrypha and are treated accordingly. The Prayer of Azariah, the Song of Three Young Men, Susanna, and Bel and the Dragon are viewed as "principal additions" to the Book of Daniel. The books Tobit, Judith, and Susanna come to life as literary pieces involving all the traditional elements of love, suspense, adventure, and curiosity—well seasoned with moral exhortations and examples of Jewish piety. The exposition of the Greek pun in the text of Susanna highlights an interesting and influential tale.

The additions to the Book of Esther are carefully separated with sound scholarship into six sections and relocated in the body of the canonical Esther. The wisdom literature—Solomon and Ecclesiasticus—as well as the "prophetic" book of Baruch and the devotional Prayer of Manasseh are treated appreciatively.

Prefacing this basic material is a brief clarification of terms and a discussion of the development of the tri-fold Hebrew canon.

The postscript is disproportionate in length, but should attract a wide variety of readers. It presents parallels and allusions to the books of the Apocrypha; describes the status accorded the books by the early church fathers; traces Apocryphal ideas through the middle ages via the Roman Catholic and Protestant routes. Readers will be pleasantly surprised to learn how copiously literary men, musicians, and artists have drunk at the well of Apocryphal writings. ROBERT D. HERSHEY

New York City

THE RSV APOCRYPHA

The Apocrypha. Revised Standard Version. Thomas Nelson & Sons. 250 pages. $2.50.

Adding the Apocrypha to the RSV translation of the Old and New Testaments seems to have been an afterthought, not undertaken until it was requested by the Episcopal Church at its 1952 convention. The King James translation had the Apocrypha, and Luther had it in his German translation. In recent years it has dropped out of the English Bibles used by Protestants. Roman Catholics accept most of the Apocrypha as on the same level of authority as the Bible itself.

This translation is largely from an edition of the Greek Septuagint, published in Stuttgart in 1935, based on the oldest known Greek manuscripts (Vaticanus, Sinaiticus, etc.). Ten prominent American Bible scholars (including Burrows, Cadbury, Filson, Grant, Pfeiffer) did the work, with Dr. Luther A. Weigle as chairman. The translation is smooth and lucid, fully up to the RSV standard.

ULCA . . .

MISSION PROSPECTS FOR 1958

Members of the United Lutheran Church are being asked to contribute $15 million for the church's boards and agencies in 1958, the church's 40th anniversary year. What use is being made of the money now? We shall try to provide up-to-date information on this "ULCA" page now and then, prepared in co-operation with the Stewardship Department.

THIS MAY BE the biggest year for home mission development in ULC history. That prediction comes from Dr. Donald L. Houser, executive secretary of the Board of American Missions.

Forty-two mission developers are now at work in the country's fastest-growing areas—12 in the Pacific Southwest, 9 in Florida, 9 in Michigan, 8 in Ohio, and 4 in the Texas-Louisiana area. State capitals and other communities prominent in recent news are among those where ULC pastors are at work to organize new congregations, Dr. Houser reports. Among the capitals where work is under way are Baton Rouge, Louisiana; Salt Lake City, Utah; and Little Rock, Arkansas.

In the missile center at Alamagordo, New Mexico, a mission developer is ministering to families gathered from all over the U.S. Farmington, N. M.—"Boomtown USA"—was the site of a February organization.

CANADA IS NOT neglected, Dr. Houser continues. Three congregations will be organized in Toronto in 1958, one in Edmonton, Alberta, and another in Nelson, British Columbia. Mission developers are at work in Newfoundland and Nova Scotia. New Brunswick was entered in 1957 and two additional fields are being surveyed there.

Financial problem mounts as new fields are entered. Each organization of a new congregation means a parsonage, lot, and church building. The gap between organization of congregations and erection of their first unit is getting wider, but "sound financing" must be maintained so economic changes will not endanger the life of the mission churches. If the $3 million included in the 1958 budget for church extension is not received, some difficult decisions will have to be made, Dr. Houser believes. These might involve cutting back on mission expansion, or endangering the financial structure of board operations.

INCREASE IN BUDGET funds for foreign missions makes possible the training of more students from churches in foreign lands, reports Dr. Earl S. Erb, executive secretary of the Foreign Mission Board. Thirty-two such students are now in training.

One of them, Teruya Uyeno, a Japanese student now completing work for a Ph.D. at the University of Michigan, recently wrote the board, "Japan is making an enormous effort to catch up with the scientific standards of America and Europe. Young people are eager for this kind of knowledge. Therefore Christian teachers must have the best preparation in order to have the respect of their students. This gives them opportunity to be God's witnesses in the society where they are teaching . . . In Japan we need more qualified Christian leaders . . . The fight between Christianity and communism will not be waged by atomic weapons but by education. Therefore Christian educational institutions must be outstanding in a pagan society."

Northwest Synod Meeting To Discuss Staff Additions

By CHARLES A. PULS

MILWAUKEE — The Northwest Synod, scheduled to meet May 20-22 at Fox Point Church in suburban Milwaukee will discuss needed additions to the synod's staff and changes in staff responsibilities. Other matters on the agenda are the question of how to raise the synod's share of $1,500,000 for Carthage College's new campus in Kenosha and for Northwestern Seminary in Minneapolis.

Three congregations will apply for admission to the synod. They are St. Mark's Church, Neenah, Wis.; St. Philip's Church, Parkers Lake, Minn.; and St. Matthew's Church, Fargo, N. D.

Of the 30 seniors graduating from Northwestern Seminary this spring, nine have been called by the Board of American Missions, and 11 or 12 will be ordained at the convention.

Church School Workers Called

NINE AREAS in Wisconsin will be reached by the church school tour beginning Apr. 21.

Guided by Dr. C. B. Lund, synod director of parish education, area workers will discuss methods on how to stimulate "family and church co-operation" and on how to improve the presentation of the *Christian Growth* course.

Guest speakers from Philadelphia are the Rev. Larry Reese, the Rev. James Keyser and Miss Eleanor Gillstrom of the Board of Parish Education.

CARS OF clothing for Lutheran World Relief are being collected at Milwaukee, Madison, Eau Claire, Racine, Sheboygan, Marinette, and Oshkosh.

DISABLED Lutherans in Milwaukee have not been forgotten. A new organization, in which 50 NLC churches co-operate, has planned six fellowship meetings during 1958.

According to one pastor, "we propose to give these people not only religious services but social events, and to find ways of participating in present church activities."

Fifth Place for ULC

UNITED LUTHERANS are strong in Wisconsin but far from being the largest Lutheran church body.

Even in Milwaukee, where the ULC numbers 20 congregations, ULC membership is 27,373, as compared with 49,658 for the Missouri Synod, and 38,460 for the Wisconsin Synod.

The state picture shows United Lutherans ranking fifth, followed by Augustana, United Evangelical Lutherans, Lutheran Free Church, and American Evangelical Lutherans.

Leaders in the list and their memberships are: Missouri Synod, 196,893; Wisconsin Synod, 186,831; ELC, 167,900; ALC, 93,353; ULCA, 75,492.

Gift Out of Sorrow

BETHLEHEM CHURCH, Portage, was recipient of a $5,000 gift from a family whose son lost his life in an accident.

Wrote Pastor Kenneth L. Nerenz, "It is truly an inspiration . . . They have turned the tragedy into a source of blessing for the children of this congregation for generations to come."

The gift will be a starter on a parish house.

Camp Makes Plans

UNITED LUTHERAN CAMPS board of directors announces the appointment of Ed Winsor as camp manager, and of Mrs. Winsor as the registrar. Their address is United Lutheran Camp, Waupaca, Wis.

Bids for the new recreation building at

Pine Lake and for remodeling of the canteen will be opened at the next meeting of the board.

In connection with the promotion of the camp, filmstrips in color are being circulated among congregations of the Wisconsin Conference.

WESTERN CANADA

Mission Congregation Organized in Edmonton

By E. G. GOOS

EDMONTON, ALBERTA—A congregation of 160 persons witnessed the organization of All Saints' Church, in the Argyle area, on March 2. The mission had 68 confirmed and 112 baptized members to start. There were 40 pupils in the Sunday school, and a United Lutheran Church Women group had 30 members.

Trinity Church, Edmonton, from which 42 confirmed members were transferred to All Saints', has included $3,000 in its 1958 budget to aid the new mission.

Services are now being held in a school, but a parsonage will be purchased so that the pastor may have a permanent home and the congregational groups may have a place to meet. The Rev. Garfield Remus is the mission developer.

Fifteen Pastors Attend Retreat

LENTEN RETREAT for pastors at St. Mark's Church, Winnipeg, was attended by 15 ministers of the Western Canada Synod, Icelandic Synod and Augustana Lutheran Church.

At the opening the complete communion service from the new *Service Book and Hymnal* was used.

The need for church-sponsored academic seminars for laymen in professions was discussed by Dr. Earl J. Treusch, executive secretary of the Canadian Lutheran Council. The Rev. John F. Kunkel, of Rosenfeld, Man., suggested new approaches to marriage counseling.

Laymen Learn Evangelism

LUTHERANS OF THREE synods attended a lay school of evangelism at First Church, Winnipeg, on March 1. The Rev. Dana H. Johnson, field director of evangelism for the ULC Board of Social Missions, spoke. About 200 representatives of congregations in the Western Canada, Icelandic and Northwest Synods were divided into seven groups to discuss the 1958 objectives.

Dr. Johnson also spoke at the Saskatche-

Sault Ste. Marie Church Begins Relocation Move

ZION CHURCH in Sault Ste. Marie, Ontario, broke ground March 2 for a new church. The 35-year-old congregation is moving from crowded quarters in an older section of the city to a new location. Feature of the new church will be a free-standing altar.

Shown at the groundbreaking service (*right*) are Zion's pastor, the Rev. William J. Giller, wielding the shovel, and, next to him Pastor Toivo Hakkinen of St. Marie's Finnish Church, and the Rev. Norman Berner, assistant to the Canada Synod's president. Layman at right is John Kleberg, a charter member of the congregation.

Prime Minister Gets Advice

SASKATOON, SASK.—"Stay humble" was the advice his mother gave Canada's Prime Minister John Diefenbaker on the eve of his election to a second term on March 31.

"When great power is given us, we must use it wisely," she told him from her hospital bed in Saskatoon.

Diefenbaker and his Progressive Conservative party won in a landslide, reducing opposition strength in parliament and completely eliminating the splinter Social Credit party.

The Prime Minister is a westerner, raised in a small Saskatchewan town and a graduate of the University of Saskatchewan here. He is a member of the Baptist church.

WESTERN CANADA . . .

wan Conference spring meeting in Regina on April 8, then went to Edmonton for another lay school.

A PARISH EDUCATION workshop, under the direction of Sister Elizabeth Hess, was on the agenda of the Alberta Conference spring meeting in Barrhead April 22 and 23. General theme was stewardship.

THE REV. LEONARD KOSS, synod secretary, was injured in a Winnipeg auto collision and was hospitalized.

ILLINOIS

Synod Plans Celebrations To Mark ULC Anniversary

By JOHN E. COOPERRIDER

CHICAGO—The Illinois Synod will celebrate the 40th anniversary of the United Lutheran Church in America with four simultaneous birthday dinners on Oct. 3 in Chicago, Rockford, Springfield and St. Louis.

Church members will be informed at the dinners of the progress made in meeting anniversary year objectives, and will be urged to achieve the double apportionment goal by the actual date of the church's founding, Nov. 14.

Each congregation will be assigned a quota of guests it may invite besides the pastor. Church leaders will speak at each dinner.

The steering committee for the dinners includes Synod President A. Howard Weeg; the Rev. Richard L. Peterman, stewardship secretary; the Rev. William E. Kmet, chairman of the stewardship committee; George W. McDonald, evangelism secretary; Glenn W. Schmidt, synod treasurer; Everett G. Mitchell, president of the Lutheran Laymen's Movement; and Richard Matheson, an executive of United Airlines.

Lay Schools Attract 737

SEVEN LAY SCHOOLS for evangelism were held in synod territory from late January through March, with 69 congregations represented and a total attendance of 737 persons. Thirty-nine pastors and 39 laymen acted as leaders.

The program planned by George W. McDonald, secretary for evangelism, included Bible study and discussion groups. The schools were designed to train lay leaders for congregational evangelism programs and for the King's Men program.

THREE DAILY VACATION church school workshops were scheduled in April: at Mizpah Church, St. Louis, on April 9; at Trinity Church, Mt. Morris, on April 22; and at North Austin Church, Chicago, on April 23.

Camping Program Announced

A TEN-WEEK CAMP program has been arranged for this summer at Alpine Lutheran Camp, according to the Rev. Paul E. Erickson, synod secretary for parish education. Pastor Erickson will be the general director. The camping season was extended from the usual eight weeks because of increased enrollments.

FIRST SERVICE of the new mission in Pekin, being developed by the Rev. William H. Swarbrick, will be held May 18. Because no meeting place is available for services, a house chapel is being built.

SIXTY-THREE PERSONS have signed the charter roll for Faith Church, in the north-

west Rockford area. First service for this mission was held Feb. 16, and organization day is set for May 18. The developer is the Rev. Arthur R. Stees.

INDIANA

Convention to Consider New Districts Proposal

By WILLIAM L. PIFER

INDIANAPOLIS — Proposed realignment of the Indiana Synod into districts, instead of the present three conferences, will come up for action at the convention May 12-14 in Grace Church, Columbia City.

Constitutional amendments effecting the reorganization, prepared by the committee of conference presidents, will be given first reading. A second reading at a subsequent synod meeting is necessary for final adoption.

The tentative plan for setting up smaller districts, each with its own dean and secretary, was favored at a joint meeting of the three conferences last September in Bethlehem Church, Indianapolis. It would eliminate the present inequitable distribution of parishes within conference boundaries.

Also to be considered by the convention is the employment of additional full-time personnel for the synodical staff, proposed at the Indianapolis meeting.

The convention will hear capital fund requests from Wittenberg College, Hamma Divinity School, Chicago Seminary, Mulberry Home for the Aged, and Camp Lutherwald. Two new mission congregations, Messiah of Fort Wayne, and Advent, Greenwood (Indianapolis), will be received.

Dr. Robert Stackel, director of evangelism of the ULC Board of Social Missions, will speak at the Fellowship banquet. Dr. Walter M. Wick, synod president, will deliver the communion sermon.

Evangelism Visits Planned

POST-EASTER EVANGELISM visitations to congregations are being arranged by the synod's missions committee. A group of 33 pastors and laymen will make the visits, and it is hoped to reach every congregation before Pentecost, May 25.

The visitors will spend an evening with each church council and evangelism committee, with two objectives: To help congregations realize their 1958 evangelism goals, and to help the synod representatives

FIT FOR A KING

SOMETHING ought to be done for King Lamido Rei Bouba, the Lutheran missionary in Tchollire thought, because King Lamido Rei Bouba had been kind to the mission. The question was: what could be done for him?

Tchollire is in the French Cameroons, West Africa. The missionary is the Rev. Walter Trobisch of the Evangelical Lutheran Church. King Lamido is a Moslem—he travels in a French Citroen limousine while his wives follow him in a big truck.

And yet, the king had given the missionaries small tracts of land for opening mission stations, and one good deed deserves another.

Missionary Trobisch saw his chance of helping the king this year when he returned on furlough to the United States. Lamido, it should be explained, is seven feet tall. It seems that in the whole of Africa there is not one bed big enough to sleep a seven-foot tall king. And so the Rev. Mr. Trobisch had a bed especially made for Lamido in Omaha, Neb., and shipped to the Cameroons. The king, incidentally, paid for the bed himself, but the ELC foreign missions board assumed the shipping costs.

And everybody is happy now—King Lamido Rei Bouba for having at last a bed in which he can stretch out, and the ELC board for having been able to meet kindness with kindness.

The Teacher in Charge Shall Read . . .

Bible Reading Folders Help Public Schools

LOUISVILLE—Many teachers don't have enough time to look for suitable selections from the Bible to be read at the beginning of the school day, the Kentucky Council of Churches discovered several years ago. And so, to make it easier for the teachers and help implement the law, the council compiled folders containing a selection for every day of the week.

Kentucky is one of 12 states of the union where teachers are required by law to read or "cause to be read" a portion of the Bible in every classroom of the public schools. No child can be forced to read the Bible against the wish of his parents.

Pastor Roger G. Imhoff (ULC), now associate secretary of the Kentucky Council of Churches, first compiled the selections with the help of six public school teachers. A revised edition of the folder was prepared recently.

Folders are divided into primary, intermediate and secondary grades, and selections are made according to basic themes organically developed through the seasons. Main topics for primaries are "God's Love for Us," "Our Love for God," and "Our Love for Each Other." Grouped under these headings are verses illustrating God's nature, his love and concern for man, the influence of his love on human lives and the application of these lessons to the relationship among humans.

High school students hear Bible verses referring to Biblical events, the personality of Christ, prayer, and Christian ethics.

INDIANA . . .

toward a better understanding of the individual congregational problems.

FIVE VACATION SCHOOL workshops are planned by the parish education committee. Leaders will attend a synod-wide training institute, supervised by the ULC Board of Parish Education, on April 17 at St. Luke's Church, Fort Wayne.

These leaders will conduct workshops at First Church, Mishawaka, April 26; St. Paul's Church, Madison, May 3; Ebenezer Church, Indianapolis, May 10; and St. Mark's Church, Evansville, May 17.

Mission Becomes a Church

ORGANIZATION of Messiah Church, northeast Fort Wayne, was scheduled for April 20, with the Rev. J. Luther Seng, of St. Luke's Church, Fort Wayne, preaching. The Rev. John Frank is the mission developer. Services are being held in a school.

PRINCE OF PEACE CHURCH, organized just a year ago, dedicated its new house chapel in Indianapolis on Palm Sunday. Dr. Nathan F. Harter, pastor of St. John's Church, Anderson, spoke.

UNITED LUTHERAN CHURCH WOMEN of the three conferences, meeting consecutively May 20, 21 and 22, will hear talks by the Rev. Allen G. Youngblood, Negro pastor of Ascension Church, integrated ULC congregation in Toledo, Ohio.

ZION CHURCH, Pershing, undertook a new venture in missions by presenting four family night programs last month. Two themes, "Japan," and "Christ, the Church and Race," were used two nights each. One involved a typical Japanese dinner and motion pictures on Japan missions. The other included panel discussions and a play, "The Dark Places," staged by the church's Luther League.

ST. MARK'S CHURCH, Evansville, is making available sick-room equipment for the free use of members. Among the facilities is a wheel chair donated by a parishioner. Pastor Richard Langdale reports: "It is fitting that the church of Jesus Christ should provide these things for emergency use by its families."

A lot of prayer and work went into Good Shepherd mission's first unit in East Glenville, New York

We Once Held Sunday School in a Volkswagen Bus . . .

Now We Have a Building We Built Ourselves

THINGS looked pretty bleak at times for Good Shepherd mission in East Glenville, N. Y. There was the danger that the Grange Hall in which the young congregation was meeting would be closed to the group and nobody knew where it could go from there. And during the first crucial years of development, three General Electric departments were moved out of the area taking with them key members of the mission, councilmen and Sunday school teachers.

It took a lot of doing to get ahead, Pastor Frederick P. Auman recalls, but faith, good will and hard work put Good Shepherd where it is now—a growing congregation with its own building on a five-acre lot.

The mission grew out of a survey conducted by Schenectady laymen in the summer of 1954. Schenectady pastors, primarily Robert M. Ireland and Richard I. Crossland, acted as part-time developers. Organization came in April, 1955. Pastor Auman arrived a month later as the congregation's first pastor. A parsonage was bought and redecorated by members of the church.

Church members led the way in putting up the first unit. You have to be a jack of all trades in a mission, Donald H. Miller says. He knows something about it because he's been head usher, Luther League adviser, evangelism mission worker, president of the men's club, and co-ordinator for Good Shepherd's do-it-yourself building program.

The building program was the key to success. When you have to set up an altar and stack innumerable chairs every time you hold a service, when you use a storage room as nursery, and hold choir rehearsal where and when you find a place to hold it, you don't have to submit a written report to substantiate your claim that a mission needs its own building. For some time, the senior Sunday school class of Good Shepherd Church met in the pastor's Volkswagen "Microbus."

Men of the church contributed over 3,000 hours of labor to the building project. The entire chancel with altar, pulpit, cross and even candlesticks, was their work. Their pride in the accomplishment is understandable. This month, the Eastern Conference spring convention was held in Good Shepherd's first unit. Formal dedication is scheduled for April 27.

The people of Good Shepherd haven't stopped making plans for the future. They now have room for a congregation twice the size of the 1957 membership, Sunday school and fellowship facilities, even a place for choir practice and Luther League meetings. But this will be only one of three units to be built eventually. After a sanctuary and an educational building are erected, the present building will become the administrative wing. It will again take a lot of doing to get there, but nobody at Good Shepherd will think it can't be done.

N. Y.: SYRACUSE

Syracuse Football Coach Honored by Congregation

"To Ben Schwartzwalder, a good coach and a good Christian."

So reads the inscription engraved on the plaque presented to Syracuse University's head football coach recently by the men's group of First English Lutheran Church, Syracuse.

Presentation was made at a testimonial dinner for Ben, moulder of All-Americans and himself an All-American during undergraduate days at the University of West Virginia.

Under his tutelage, Syracuse's Orange squad has become a power to reckon with. Possibly the top Syracuse eleven of all time was the Schwartzwalder-coached team of 1956, which won the Lambert Trophy, symbolic of gridiron supremacy in the East.

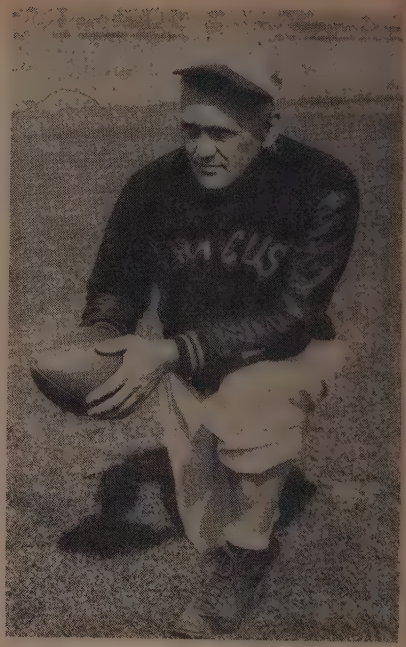
Led by All-American Jim Brown, now with the Cleveland Browns, the boys from Syracuse lost by a single point to TCU in the Cotton Bowl game of Jan. 1, 1957.

Dinner speakers paid high tribute to Coach Schwartzwalder. They included Jim Decker, assistant athletic director at Syracuse; Bill Brown, center of the '55 and '56 teams, and Ted Dailey, Syracuse line coach.

Ben Schwartzwalder's athletic career was interrupted by World War II, during which he was a much-decorated paratrooper, one of the first to land in France on D-Day. After the war he became head coach at Muhlenberg College, Allentown, Pa., where he produced powerful teams in the small college circuit.

Syracuse, looking for someone to lead the way out of the gridiron doldrums, picked Schwartzwalder. They couldn't have chosen a better man.

Ben and his family have been faithful members at First English Church ever since they arrived in Syracuse. Mrs. Schwartzwalder was instrumental in organizing the new United Lutheran Church Women of the congregation, and their two daughters, Susan and Mary, are active in the youth organizations of the church.



Syracuse's Coach Ben Schwartzwalder
Leadership on campus and in church

Resurrection Breaks Ground For New Education Building

By HERBERT A. BOSCH

Rochester—Ground was broken for the new education and administration building of Resurrection Church, Rochester, on Mar. 16 just after a severe snow storm had blanketed the area and flurries were still flying.

The $75,000 addition will provide rooms for classes and staff offices. It will be ready in September.

Taking part in the ceremony were the Rev. Eugene L. Stowell, pastor; the Rev. Paul N. Young, Jr., associate pastor; Earl Freese, president of the synod Brotherhood; and Mrs. Eugene Stowell, ULCW president.

Pastors Hold Retreat

LENTEN RETREAT of the pastors of Rochester and vicinity was held March 31 at Concord Church, West Greece. The program included devotions, meditations and a communion service.

ATONEMENT CHURCH, recently organized in the Brighton section with the Rev. Frederick H. Reissig as pastor, conducted a capital funds campaign under the direction of Edmund R. Foehl, Lutheran Laymen's Movement director.

So far $33,000 has been pledged, and the congregation will build its first unit this year.

Brotherhood Plans Rally

THE BROTHERHOOD of the conference has set an attendance goal of 500 men for its spring rally May 3 at Concordia Church. The afternoon session will include workshops in scouting and brotherhood extension. The dinner speaker will be the Rev. Henry E. Horn, of Cambridge, Mass.

IMPROVEMENTS recently completed at St. John's Church, Victor, were made entirely by the men of the church. They installed kneeling benches and washrooms, laid concrete walks, and painted the church inside and out. Costs were limited to the materials.

The church also has organized a vested adult choir. Interest of the membership has been aroused by a series of monthly family dinners and programs. The Rev. Dorr E. Fritts is supply pastor.

Modern and traditional at Ascension, Snyder
Dedication of church was in February

Resurrection Church, Rochester, on new ground
Brotherhood's Earl Freese, ULCW's Mrs. E. L. Stowell, and Pastors Stowell and Young

Ascension Church, Snyder, Dedicates New Structure

BUFFALO—Ascension Church, in suburban Snyder, dedicated its new building late in February. Hundreds of members and friends attended the service.

The $225,000 structure, of modified colonial design, provides a place of worship, additional rooms for the Sunday school, and a large social hall under the main auditorium.

Taking part in the program were the pastor, the Rev. Paul R. Swank; his father, Dr.

N. Y.: BUFFALO . . .

Calvin P. Swank of Philadelphia, and Dr. Ernest C. French, president of the Western Conference. The address was given by Dr. Ralph W. Loew, pastor of Holy Trinity Church.

CONCORDIA CHURCH welcomed its new pastor, the Rev. Edmund J. Moeckel. He completed his course at Hamma Divinity School in January, and was ordained by Dr. Paul A. Kirsch, acting synod president, at Immanuel Church, Naugatuck, Conn.

League Rallies in Blizzard

ALMOST 400 MEMBERS of the Buffalo district Luther Leagues braved the mid-winter blizzard to rally at Christ Church. A dozen leaders conducted group sessions on "The Devotional Life of Youth."

Because no single church will be able to accommodate the crowd, the League's district convention this spring will be held at the University of Buffalo. At least 500 youths are expected. Theme will be "Christian Youth Looks at Sex."

DIRECTORS of the Lutheran Church Home for the Aged elected Raymond E. Walther, of St. John's Church, Gardenville, president. Other officers chosen are Dr. John M. Strodel, vice president; Alexander Broell, secretary; John H. Dittman, financial secretary; and Arthur E. Murbach, treasurer.

BUFFALO WAS HOST this month to the joint sessions of the social agencies of the National Lutheran Council and the Missouri Synod. Theme for the meeting was "The Congregation, Basic Social Welfare Unit of the Church."

New Hymnals Are Introduced to Flushing Congregation

FLUSHING, LONG ISLAND. — Members of Messiah Church and visitors from neighboring congregations lost no time in familiarizing themselves with the new *Service Book and Hymnal*. They attended a workshop conducted by an Augustana Lutheran pastor, the Rev. John R. Pearson of Pleasantville, N. Y., and heard tape recordings of the new musical settings played back to them between services. When the new liturgy will be used for the first time at a regular service on May 4, everybody will know how to use it.

Messiah Church is among the first churches to receive the book in the New York area. And to dramatize the fact, 250 copies of the volume bound in brilliant red and embossed in gold were stacked on the altar to form an impressive background for the cross. The entire supply was subscribed for by members and offered to the congregation. Messiah's pastor, Theodore Ressler, dedicated them at the special March 23 workshop session.

Reredos of new hymnals in Messiah Church Flushing
Long Island congregation was among first recipients

Sayreville mission in synod's Central Conference was organized March 23 with 194 members
Clergy in foreground are Developer Wuestefeld, Dr. Knudten, Pastors Lenhardt, Fairclough

NEW JERSEY

Youngest Mission Sets Charter Membership Record

By RALPH I. SHOCKEY

TRENTON—Messiah Church, organized in Sayreville, March 23, topped all records in the New Jersey Synod with a charter membership of 194 members. Some 370 baptized members, 147 of whom enrolled in the church school, indicate the mission's potential.

The Rev. Gustav A. Wuestefeld began developing the field in June, 1957. Sayreville is one of the most thriving suburban communities in New Jersey with approximately 65 per cent of the residents coming from the New York area. The community has more than 15 industries located in its immediate surroundings. New Brunswick is about 15 miles away. Population in 1950 was in excess of 10,000.

About 74 per cent of the charter members were received by confirmation and restoration. Six were received by adult baptism.

Synod President Edwin H. Knudten recognized the official formation of the congregation, and the Rev. Howard A. Lenhardt, secretary of parish education and home missions, preached. Central Conference President Frederick Fairclough spoke. The choir from Calvary Church, Cranford, sang.

Home for Aged to Rise In Place of Orphanage

JERSEY CITY—The building dedicated in 1904 as the Kinderfreund Orphans' Home, at 93 Nelson Ave., will soon be demolished. The Lutheran Welfare Association of New Jersey will use the same site for erection of a new Old Folks' Home, according to Dr. Carl Futchs, executive secretary of the association.

A group of Lutheran ministers from Hudson County purchased the property for $7,000 early in 1904. The orphanage they established admitted its first child the following January. By June, 1905, there were 13 children in the home.

Additions were made to the original building about 1912, when the number of guests had increased to 40. In 1929 a brick annex was built for a "baby home."

NEW JERSEY . . .

In 1946 the orphanage was closed. A social worker was added to the staff, and the building became the offices for the association's program of foster home and adoption service. The "baby home" became a temporary shelter for children aged three to seven. Today it is operated as a study home for that age group.

The Rev. Gustav Doering was director of the home from 1914 to 1935. The Rev. E. A. Sievert served from 1936 to 1945. Since then Dr. Futchs has headed the organization, which became the Lutheran Welfare Association of New Jersey in 1947.

When the new building has been constructed, offices will be moved to 79 Nelson Ave., a building recently purchased. The new home will house 60 old people, and will provide infirmary care for about 30.

CAMP BEISLER will offer seven different camps of one and two weeks each for children 9 to 17 years of age in 1958.

The one-week intermediate camp will begin June 22 and will be followed by a two-week session for the same age group on June 29. The two-week junior camping period begins July 13, and two one-week camps begin July 27 and Aug. 3. The season will close with a leadership training camp, Aug. 17.

The Rev. John Miller, pastor of Christ Church, Union, is director.

SPRING WORKSHOPS on "Marriage Counseling" will be conducted by the division of chaplaincy of the New Jersey Welfare Association.

Schedule is April 28, Good Shepherd Church, Glen Rock; May 5, Our Savior Church, Haddonfield; and May 12, St.

The Light Was Out, But the Sun Was Still Shining

BERLIN, N. J.—A former army chaplain ought to know how to cope with emergencies, and the Rev. Irl C. Schahrer proved to his congregation that he does. Pastor Schahrer, for the past 18 months chaplain at MacGuire Air Base, Fort Dix, and a World War II veteran, had just begun taking charge of his parish, Holy Communion Church, Berlin, when a late-March snowstorm paralyzed the area. Power lines were down all through the East, and Berlin was no exception. Holy Communion Church was without light and heat—indoor temperature was 41.

But it was nice and sunny outside on Sunday, March 23, and so Pastor Schahrer simply told his congregation to come outside.

Outdoor service was a necessity at Holy Communion Church, Berlin
Portable field altar of former Chaplain Irl C. Schahrer was used

They had a well-attended, good service, members said and what was commonly referred to in New Jersey and Pennsylvania as an "Operation Deep Freeze" became an impressive witness of good churchmanship to the community. The choir managed without organ accompaniment, and the congregation managed without pews. But the service was held.

Mark's Church, Elizabeth, last of the series. Leaders include Dr. Harold Letts, the Rev. Carl Uehling, and the Rev. Arthur Tingue.

MARYLAND

Executive Board Favors Use of Urban Study Plan

BALTIMORE—Adoption of the plan of urban study by metropolitan congregations was recommended by the Maryland Synod's executive board at a recent meeting.

The plan, directed by the Rev. Walter Kloetzli, Jr., of the National Lutheran Council, was explained in detail by the Rev. Carroll L. Charles, secretary for urban church planning of the Board of American Missions.

"Maryland Synod has the most urban problem in the United Lutheran Church," Pastor Charles told the board.

Convention in Cumberland

DR. HAROLD C. LETTS, director of social action for the Board of Social Missions, will speak at devotional services during the Maryland Synod convention to be held May 26-29 in Cumberland.

Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, will be the ULCA representative at the convention.

Maryland men serving as ULCA representatives to other synod conventions are Dr. L. D. Folkemer, West Virginia Synod; Dr. Walter B. Freed, Ohio Synod; and Dr. L. Ralph Tabor, Ministerium of Pennsylvania.

SYNOD WIVES will hold their annual retreat at Gettysburg Seminary on April 24. Speakers will include Dr. Louis Krause and Mrs. Austin Fellenbaum.

Cub Hill to be Organized

CUB HILL MISSION, in suburban Baltimore, will be organized as a congregation on April 27. The synod executive board has purchased an eight-room house for a house chapel, providing space for services and Sunday school. The Rev. Paul Manrodt is developer for the fast-growing congregation.

A NEW MISSION will be developed in Lexington Park, southern Maryland, by Ronald Weinelt, now a senior at Gettysburg Seminary. The synod purchased a home for the Weinelts. They will occupy it in June.

CHRIST CHURCH, which decided its place to serve is the present location in downtown Baltimore, will dedicate its new church building on May 18.

FRIEDENS CHURCH, Baltimore, rededicated its renovated nave on March 30. The speaker was President Harry F. Baughman of Gettysburg Seminary.

Camp Site Purchased

LAND HAS BEEN ACQUIRED near Frederick for the new Maryland Synod camp, and an architect has been engaged to draw plans for the buildings. "Camp Nights" are scheduled soon at Third Church, Baltimore, and Luther Place Memorial Church, Washington, to acquaint church members with the project.

ANNUAL MEETING of the Auxiliary of Gettysburg Seminary, Mrs. J. Frank Fife, president, will be held April 29 at the seminary.

Mrs. Franklin Clark Fry will speak at the May meeting of the Baltimore Women's League of Gettysburg College.

Anniversaries Scheduled

FIFTY YEARS AGO two Baltimore congregations were led to organization by the Rev. F. A. Hightman. Next month 50th anniversaries will be celebrated by St. John's Church (Pimlico), Dr. Lloyd M. Keller, pastor, and Epiphany Church, the Rev. Raymond C. Myers, pastor. Synod President J. Frank Fife will speak at the latter.

FIFTH ANNIVERSARY programs were held by St. Andrew's Church, the Rev. Paul F. Luebbe, pastor, on April 20, and by Gethsemane Church, the Rev. John W. Eastlack, pastor, on April 21.

INSTALLATIONS: President Fife installed Dr. Frederick R. Seibel, Jr., as pastor of Trinity (East), Baltimore, on April 20. The same day he installed the Rev. Donald W. Muehlnickel as assistant pastor of Epiphany.

PENNSYLVANIA

Tell Patient He's Dying? Doctors, Pastors Differ

By VIGGO SWENSEN

HARRISBURG—Should an apparently dying patient be informed of his condition?

The question evoked lively discussion at the Lutheran Pastors' Association meeting held March 10 in St. Matthew's Church, following the reading of papers by five physicians on the topic, "The Doctor as Partner in the Ministry."

The doctors, concerned with prolonging the patient's life, argued for withholding information. Ministers concerned with the soul felt that the patient should be told.

Pastors were cautioned on counseling of parishioners. They should consult a psychologist before "going too far" with a patient, they were advised. The doctors included a psychologist, a surgeon and a gynecologist.

Hymns Too "Easy-Going?"

DR. JACOB HEIKKINEN, professor of New Testament at Gettysburg Seminary, delivered a paper on "The Primacy of Peter as a Theologian of the Cross" at the local ministers' association meeting in the Penbrook Church of God on March 3.

During the discussion Dr. Heikkinen took issue with some hymn writers for their easy-going gospel with its stress on humanism.

Business discussion centered on the inadequacy of the hospital volunteer chaplaincy plan. A resolution was passed calling for a study of the situation with a view toward establishing a paid chaplaincy.

Church Center Progresses

THE FINANCIAL CAMPAIGN for construction of a Pennsylvania United Church Center east of Harrisburg reached $200,000 in cash and pledges by Feb. 28. One of the fruits of this effort is that more ministers and laymen have been informed about the State Council of Churches than ever before, according to the council's executive secretary, Dr. Jesse Reber.

More than 1,500 visitors have been recruited to carry the story of the council and the proposed building into the 21 counties organized for the project. Construction of the center, to house council offices and several denominational headquarters, will begin as soon as adequate funds are available. Groundbreaking is expected to take place this fall.

LUTHERANS TOOK active parts in the Christian Youth Conference of Church Schools, held in the Harris Street EUB Church on March 21. The principal speaker was Dr. Ray A. Burkhart, youth leader of Columbus, Ohio. One of the panels was titled "Christian Youth in the Space Age."

Participating in the conference were Ira C. Sassaman, synodical director of Christian education; Robert C. Menges, vice president of the Luther League of America; Donald Pancake, East Penn Conference Luther League leader; and Miss Kathleen F. Kreiser, of Christ Church, Linglestown.

New Service Book Studied At Conference Workshops

By CALVIN E. HUMBERT

WILKES-BARRE—Area workshops for introduction of the new *Service Book and Hymnal* were scheduled this month in three churches of the Wilkes-Barre Conference.

Pastors, music directors and laymen studied the new liturgy at Christ Church, Hazleton, on April 9, and at St. John's Church, Scranton, on April 16. The third session is to be held at Trinity Church, Lehighton, on April 25.

FIFTEEN LEADERS were briefed for the "ongoing program of evangelism" on March 16 at Trinity Church, Lehighton.

ZION CHURCH, Nesquehoning, reports a reduction of $1,700 in debt in the past year.

PASTOR D. R. GEBERT, of St. John's Church, Sayre, accepted a call from the Board of Foreign Missions to British Guiana, effective June 1.

Closed Circuit Television Answer to Space Problem

BETHLEHEM — The church would be crowded to overflowing again on Palm Sunday, people at St. Stephen's Church in Bethlehem knew. There wasn't much anybody could do about it. Most churches just don't have enough room for record attendances at Christmas and Easter. And St. Stephen's had the Palm Sunday service combined with the confirmation of 12 young members.

Perhaps something could be done, two councilmen thought. They happened to be familiar with electronic equipment and asked Pastor Jacob A. Longacre for permission to install a closed-circuit television system linking the nave with the Sunday school room in the basement.

The pastor thought it was worth a try. And so Charles Arner and Galen Faulstick moved in with microphones, tubes and wires and worked through the nights to get things ready for Sunday. The equipment was rented from an Allentown firm. The camera was set up in a front pew near the center of the chancel. No extra lighting was required. Three microphones were distributed through the chancel area.

The crew consisted of four—cameraman, engineer controlling picture and sound, observer at the receiver in the basement and a co-ordinator.

And then, 50 people who otherwise would have missed St. Stephen's service, followed the proceedings from the basement room. At first, they said, they were more interested in the electronic experiment than in the service, but they soon began to participate in worship and after a while they felt like being part of the congregation in the nave. Only, one viewer said, they could see better than they could have from the rear of the church.

Electronics came in handy at Bethlehem, Pa.
St. Stephen's Charles Arner tests equipment

Reactions were good all around. Pastor Longacre was delighted with the imaginative solution of an age-old space problem, the parishioners were thankful that they had not been excluded from the service, and the men who installed the equipment were happy that it worked.

Fetterly Retires as Head Of Homes for Epileptics

By LUTHER E. FACKLER

PITTSBURGH—After 22 years as superintendent of the Passavant Homes for Epileptics, Dr. Bernard Fetterly has retired. He was named superintendent emeritus. His successor is the Rev. George D. Wolfe.

During Dr. Fetterly's administration, the property of the home was expanded from 10 to 135 acres, two new buildings were erected, a complete new automatic gas heating system was installed.

The home has maintained high standards. Three worship services are held weekly to care for the spiritual comfort of the patients and provide the ministry they need.

(Continued on page 46)

Time to Test the Russians?

PITTSBURGH — Prominent scientists joined ministers, rabbis and labor leaders this month in urging the United States government to accept the Soviet Russian challenge and halt nuclear bomb tests.

A statement drafted by members of the Pittsburgh branch of the National Committee for a Sane Nuclear Policy warned that "failure to halt bomb tests would permit the Soviets . . . to continue testing nuclear bombs and at the same time to retain the prestige gained by them as a result of their recent announcement . . . It is time now to test the Russians, not the bomb."

Among Protestant ministers in the group, which includes Presbyterian, Methodist, Baptist and Unitarian clergymen, is Pastor Harold R. Albert of First (ULC) Church. Temporary local chairman is a Methodist minister, Frank W. Shaffer.

PA.: PITTSBURGH . . .

Thiel Calls Musicians

CHURCH MUSICIANS, pastors, choir members and others interested in studying the new *Service Book and Hymnal* may attend the Music School (June 27-July 1) at Thiel College. The synod worship committee hopes that every congregation will take opportunity to acquaint itself with the new service.

Marlowe W. Johnson of the Thiel College faculty will serve as dean. Three other prominent leaders will make up the faculty.

Mrs. Regina H. Fryxell, member of the music committee of the joint commission, will be the organ instructor. She adapted much of the music of the new liturgy and will teach the second setting. Her primary emphasis will be on organists' problems. She will also recommend organ literature for special services such as weddings and funerals.

Dr. Oscar Overly, president of the choral union of the Evangelical Lutheran Church, will be in charge of choir training. Dr. Overly worked closely with the late Dr. F. Melius Christiansen and the St. Olaf Choir.

Negotiations are still pending for a prominent leader in the area of church music. He will conduct classes for pastors on special services and liturgical practices.

—CHANGES OF PASTORATE—

CANADA

LORCH, ALBERT A. From St. Mark's Church, Chesley, and St. Peter's Church, Bentinck Twp., Ont. To Redeemer Church, Toronto.

MEHLENBACHER, W. A. From Lutheran Evangelism Mission, regional director. To Transfiguration Church, Hamilton, Ont.

VOITKUS, ARTHUR. From Christ Church, Hamilton, Ont., supply pastor. To Trinity Latvian Church, Montreal, Quebec.

CENTRAL PENNSYLVANIA

FEEMAN, OSCAR E. From Grace Church, Gettysburg. To Evangelical Church, Mt. Holly Springs.

MILLER, RICHARD A. To Scalp Level-Rummel parish.

RENKEL, ROLAND W. From Grace Church, Lakeland, Fla. To First Church, Chambersburg.

SULLIVAN, GLENN T. From Marysville parish. To St. James' Church, Columbia.

SWANSON, KENNETH S. From Nittany Valley parish. To McClure parish.

WIEDER, RAYMOND F. From St. John's Church, Altoona. To Glasgow parish.

CENTRAL STATES

ANDERSON, PETER O. To Zion Church, Hanover, Kan.

DUHRKOP, GUSTAV F. Chaplain. To Trinity Church, Beatrice, Neb.

KUEHNER, THEODORE G. From Trinity Church, Tea, S. D. Retirement.

LAU, F. WALDORF. From Valentine, Neb., mission developer. To St. Paul's Church, Valley Falls, Kan., supply pastor.

NOLTE, FREDRICK. From St. John's Church, Westboro, Mo. Retirement.

NEW YORK AND NEW ENGLAND

HUNEKE, JOHN G. To Holy Trinity Church, Brooklyn, N. Y., assistant pastor.

JAXHEIMER, DAVID G. Assistant to Synod

Synod Convention Calendar

May 1, 2 and 4
- NOVA SCOTIA: St. Mark's Church, Middle LaHave

May 5-8
- NORTH CAROLINA: St. Paul's Church, Wilmington

May 6-8
- KENTUCKY-TENNESSEE: First Church, Louisville, Ky.
- MISSISSIPPI: Betheden Church, Louisville, Miss.
- WARTBURG: Trinity Church, Golden, Ill.

May 12-14
- MICHIGAN: Faith Church, Grand Rapids
- WEST VIRGINIA: West Virginia Bldg., Jackson's Mill, Weston
- INDIANA: Grace Church, Columbia City

May 12-15
- CENTRAL STATES: St. Paul's Church, Wichita, Kan.
- FLORIDA: St. Paul's Church, Clearwater
- PACIFIC SOUTHWEST: Christ Church, San Diego, Calif.

May 19-22
- IOWA: St. John's Church, Council Bluffs
- ILLINOIS: Luther Memorial Church, Chicago
- OHIO: Weaver Chapel, Wittenberg College, Springfield
- PACIFIC: St. Mark's Church, Salem, Ore.
- PENN. MINISTERIUM: The Inn, Buck Hill Falls
- ROCKY MOUNTAIN: St. Luke's Church, Albuquerque, N. M.

May 20-22
- NORTHWEST: Fox Point Church, Milwaukee, Wis.

President. To First Church, Rockville, Conn.

PRETSCH, ERNEST P. From St. Paul's Church, Narrowsburg, N. Y. To East Canarsie, N. Y., mission developer.

SMITH, DAVID C. From Luther Memorial Church, Blacksburg, Va. To Redeemer Church, Yonkers, N. Y.

PACIFIC

WESTER, KENNETH. To St. Mark's Church, Lacey, Wash.

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PITTSBURGH

BENSON, V. THEODORE. From First Church, Warren, Pa., assistant pastor, and St. John's Church, Pleasant Township. To St. Paul's Church, Drakes Mills, Pa.

LILJA, J. EDWARD. From Glade parish. To First Church, Warren, supply pastor, and St. John's Church, Pleasant Township.

PFEIFER, H. EDMUND. From Christ Church, Fairfax, Va. To Trinity Church, Ellwood City, Pa.

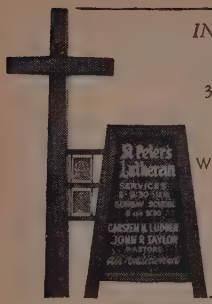
WILSON, GUY M. From Forks parish. To Saltsburg parish.

TEXAS-LOUISIANA

MEYER, JOHN K. From Bethany Church, Iowa Falls, Iowa. To Reformation Church, Garland, Tex.

VIRGINIA

HUDDLE, L. CROCKETT. From St. Timothy's Church, Norfolk. To Floyd-Willis parish.



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DECEASED

THE REV. PETER W. ERICKSON, 79, died Feb. 2 at Salem, Ore.

Pastor Erickson was a native of Lookingglass, Neb., and a graduate of Augsburg College and Seminary, Minneapolis.

He served congregations in Argyle, Wis.; Seattle, Wash.; Salem, Ore., and El Paso, Tex., and was an Army Chaplain during World War I. He retired in 1944.

Pastor Erickson is survived by his wife, the former Elvena Christianson, and a brother, Henry, both of Salem.

Funeral services were conducted at St. Mark's Church, Salem, Feb. 6 by Pastors Warren Pechman, John Cauble, Howard Baumgart, and Pacific Synod President L. H. Steinhoff.

DR. CHARLES W. HEPNER, 70, pastor of Giles parish, Pembroke, Va., and former ULC missionary to Japan, died April 2.

A native of Fairview, Va., he was a graduate of Roanoke College and Southern Seminary, studied at the University of Pennsylvania and earned a doctor of philosophy degree at Yale University.

Dr. Hepner entered the mission field in Japan in 1912 and served there for thirty years as missionary and professor at Tokyo Lutheran Seminary. For six years he was president of the Evangelical Lutheran Church in Japan.

Interned at the beginning of the war, he was repatriated in 1942 and served as advisor to the Office of War Information in Washington and as Director of Orientation of Japanese prisoners of war in Huntsville, Texas.

After the war he served for six years as Professor of Religion and Philosophy at Muhlenberg College. Upon reaching retirement age there in 1952, he moved to Pembroke to assume the pastorate of the rural Giles parish.

Dr. Hepner is survived by his father, Samuel; his wife, the former Alma Mueller; a son, Edward, Alexandria, Va.; and a daughter, Mrs. Alice Marshall, Maywood, Ill.; five

brothers, Roy, Bryan, Harry, Clarence, and Carl; and four sisters, Mrs. Florence Sager, Mrs. Ruth Hoover, Mrs. Eileen Keller, and Mrs. Stella Bowman.

Funeral services were conducted at Fairview, Va., on April 5 by the Rev. Robert F. Marshall and Dr. L. S. G. Miller. Burial was at Fairview Cemetery.

DR. C. H. LITTLE, 86, retired Waterloo Seminary professor, died March 31 at Kitchener, Ontario.

A native of Hickory, N. C., Dr. Little was a graduate of Roanoke College and Philadelphia Seminary and did graduate study at Johns Hopkins University. He received master of sacred theology and doctor of sacred theology degrees from Chicago Seminary and was awarded a doctor of divinity degree by Lenoir Rhyne College.

Dr. Little served parishes in Nova Scotia and Ontario before coming to Waterloo Seminary in 1917. During his 30 years as professor of theology at the seminary he served as acting president of the seminary from 1918-1920 and as dean from 1920 until his retirement in 1947.

He was a past president and secretary of the Nova Scotia Synod.

Dr. Little was author of *Disputed Doctrines, New Testament Handbook,* and *Lutheran Confessional Theology,* in addition to a number of pamphlets and articles for church papers.

Surviving are his wife, the former Blanche Delong; five sons, Carolus, Daytona Beach, Fla.; Herman, Toronto; Dr. Arthur B. Little, Waterloo, Ont.; Robert, Hickory, N. C., and the Rev. Frederick J. Little, Princeton, N. J.; and five daughters, Mrs. H. W. Heintz, Kitchener; Mrs. Donald Gunn, Rochester; Mrs. Roland Will, Ypsilanti, Mich.; Mrs. H. W. Detrich, Jr., Hyattsville, Md., and Mrs. Paul Sochor, Maple Shade, N. J.

Funeral services were conducted April 3 at St. Peter's Church, Kitchener, by the Rev. A. W. Lotz, Dr. J. R. Houser, Dr. John Reble, and Dr. A. G. Jacobi, president of the Canada Synod. Burial was in St. Peter's Cemetery.

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IN CONCLUSION

THESE DAYS when a bus stops at a corner in Montgomery, Alabama, whites and Negroes get on together. A few Negroes may choose to sit in front seats, but most of them go to the back as they did when the law required them to do that.

During the long bus strike they were struggling for the principle of equality. Now that they have won, most of them are content to segregate themselves. They aren't anxious to mix up with whites.

Negroes in the U.S. are demanding that segregation shall not be enforced on them by law. Patiently and skillfully they insist on this. It is their only hope of breaking the fetters of second-class citizenship which has made it impossible for most of them to fulfill their highest possibilities.

That doesn't mean that, once the bars are down, Negroes intend to crowd into white people's living-rooms and demand to be invited into the bridge game. Most of us prefer to associate with people of circumstances and background similar to our own, and that's true of Negroes too.

SOME WHITE PEOPLE, especially in the South, get hysterical when they hear talk of integration. It's usually the most poorly balanced and poorly educated white people who respond in this way. They are the folks who egg on their children in Central high school in Little Rock to kick and spit at the eight Negro pupils. They slip up in the dark and throw rocks through the windows of people who are brave enough to speak in favor of equal rights for Negroes.

This month we had a visitor in Philadelphia, Robert Graetz, who has been for nearly three years the pastor of Trinity Lutheran Church in Montgomery, Alabama. He is a white man, and this is a Negro congregation. During the bus strike he shared fully with the Negro people in their effort, attending their planning sessions, using his car to help Negroes get to work.

This is exactly what he should have done, sharing with his people in an urgent and important social situation. As a result, his own house was bombed twice. It's no small matter to have a bomb explode against your house when you have a wife and four small children there with you.

But the result in Montgomery, says Pastor Graetz, is good. The sensible, middle-of-the-road people in the South have stiffened their determination not to be stampeded by these extremists. The moderates aren't eager for integration, but they know it is coming and are ready to accept it. They don't intend to let the bomb-throwers take over.

I WAS AMAZED at this young pastor's optimism. He figures that in four or five years, after a few more successful experiments in school integration, and rapid progress of Negroes in getting the right to vote, the segregation problem will be solved. He says that the old tradition of kindly feeling of Southern whites toward the Negroes will reassert itself, and that race relations will be much further along in the South than in the North.

This young pastor has lived closer to the problem than anyone else I know. It's encouraging to hear his hopeful predictions. I got a much less encouraging impression when I was in Little Rock a few months ago. But maybe Little Rock is exceptional. I can't believe that people of keen Christian conscience are going to be terrorized by the fanatics as easily everywhere as they seem to be in Arkansas.

—ELSON RUFF

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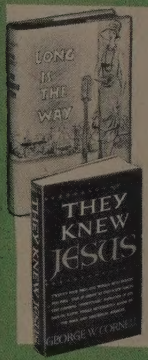

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